A

TRANSLATION

OF

THE NEW TESTAMENT:

BY GILBERT WAKEFIELD, B. A.

The second Edition, with Improvements.

IN TWO VOLUMES.

VOL. I.

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1795.

TO THE

REV. ROBERT TYRWHITT, M. A.

OF JESUS-COLLEGE, CAMBRIDGE.

DEAR SIR;

I THINK it a circumſtance of ineſtimable ſatisfaction, that, amidſt all the embaraſſments of my life, I can turn my thoughts for repoſe to the contemplation of a few friends, eminent for their intellectual accompliſhments, adorned by virtues of the moſt exalted kind, and unblemiſhed by any extravagancies of character: to whom, I will fondly hope, that I appear myſelf, if not *altogether*, yet *almoſt*, ſuch as they could wiſh me. Among the foremoſt of this ſelect and amiable number, truth and juſtice compel me to rank yourſelf. On a former occaſion I gratified my feelings by inſcribing to you the elements of my preſent work: Time has confirmed my inclination to prefix your name to this compleater performance alſo; as the moſt expreſſive teſtimonial in my power of affection and reſpect.

No partiality of undiſcerning friendſhip, with a warmth of admiration not proportionate to the merits of it's object, has betrayed me into

this public profeſſion of eſteem. It is extorted from me by a conviction that your conduct exemplifies thoſe two capital virtues, which, in the judgement of the firſt philoſopher of antiquity, advanced the human character to the neareſt reſemblance of the divine; BENEFICENCE and TRUTH. But give me leave to exerciſe one of theſe noble qualities on this occaſion, by aſſuring you, that I join with your other friends in cenſuring one defect, for which we can ſcarcely deviſe an adequate apology. Why will you ſuffer us to profit no more by your diſpaſſionate and diſcerning mind, ſo long and ſucceſsfully exerciſed upon the moſt important ſubject, the doctrines of Revelation? Our regret is but encreaſed by the benefit, which we have already reaped from your exertions; and we wiſh, either that you had the confidence of others, or they, your abilities.

I AM, SIR,

WITH THE UTMOST RESPECT,

YOUR AFFECTIONATE FRIEND,

THE TRANSLATOR.

Hackney,
October 8, 1791.

PREFACE.

I Shall not take up my own time, or that of my readers, in urging the expediency and utility of an amended verſion of the Chriſtian Scriptures. Learned and ingenious men of all perſuaſions have agreed in the wiſdom of this meaſure, and have rendered my efforts in the cauſe unneceſſary. And, though it be true, that ſome, equally diſtinguiſhed for general learning and ingenuity, have pleaded the little neceſſity, and indeed the *danger*, of a *new verſion of the ſcriptures*; theſe writers, to the beſt of my knowledge, have earned no reputation from their *theological* purſuits, to confer authority on their opinions; nor do they employ any arguments, but what are equally levelled againſt *every* deviation from eſtabliſhed uſages, and are calculated to impede and fruſtrate the grand purpoſe of the divine adminiſtration; namely, the improvement and exaltation of the human ſpecies *.

The chief rule, which I preſcribed to myſelf in the execution of this work, was: To adopt the received verſion upon all poſſible occaſions,

* For a compleat conſideration of this ſubject, the reader muſt have recourſe to a work entitled, "An Hiſtorical View of the Engliſh Biblical Tranſlation, &c." by that liberal and enlightened ſcholar, *Dr. William Newcome*, late biſhop of Waterford, now primate of Ireland.

and never to ſuperſede it, unleſs ſome low, obſolete, or obſcure word, ſome vulgar idiom, ſome coarſe or uncouth phraſe, ſome intricate conſtruction, ſome harſh combination of terms, or ſome miſrepreſentation of the ſenſe, demanded an alteration. To aim at an entirely *new tranſlation*, or to admit *any* variation, but for the reaſons now alledged, always appeared to me equally unneceſſary and unwiſe. But a very ſmall ſhare of magnanimity was required to reſiſt any temptation to innovate, that might ariſe from aſpiring to the character of ſuperiour learning, diſcernment, and taſte, by finding fault at every ſtep, and faſtidiouſly ſubſtituting *alteration* only without *amendment*. If I have ever incurred this cenſure *eventually* myſelf, the motive was of another kind; and I have not altered in a ſingle inſtance from caprice or vanity, but ſimply from an intention to improve. *Uſe* has ſo far ſanctified, if I may employ the term, our received verſion, that no tranſlation, I am perſuaded, eſſentially different from it, can ever be cordially reliſhed, I do not ſay by the *generality*, but by readers of *exact taſte* and *poliſhed underſtandings*. Nor have I ever yet converſed with a ſingle perſon, whoſe approbation I could wiſh to ſecure, of a different opinion in this reſpect.

Another rule, which I laid down for my undertaking, was: To make this tranſlation as compleatly

pleatly *vernacular* without vulgarity, as was conſiſtent with thoſe inducements to variation ſtated above; that it might be rendered as perfect a ſpecimen, as I could make it, of pure unaffected *Engliſh* diction. This object, upon a ſuperficial view, may appear to ſome, perhaps, of no difficult accompliſhment: the uniform preſervation, however, of ſimplicity, harmony, and fidelity, in the verſion of ſuch plain compoſitions, as the ſcriptures of the *New Teſtament*, would be found by any one, inclined to make the experiment, a very ſerious, and, in ſome caſes, an inſuperable difficulty. There is, and ever will be, much diverſity of opinion on theſe points; nor am I by any means ſo unexperienced, as to expect *univerſal* approbation: nay, it is very probable, that, where I have thought myſelf moſt dextrous, a judicious examiner will, with reaſon, think me the moſt unhappily unſucceſsful. The poſſibility alſo of are verſe in that judgement ſhould incline every reader to candour and moderation in his deciſions. With this view to purity of *Engliſh* ſtile, I have, in ſome inſtances, ſubſtituted a word of our own growth for it's equivalent from a *Roman* origin: though I may alſo have adopted ſometimes a method directly contrary, where the *Engliſh* word produced a harſh or abrupt termination of the ſentence, or an unharmonious ſtructure of a clauſe: for to the modulation of the periods I have carefully attended, in imitation of

our old tranſlators, who, for the moſt part, purſued this object with admirable ſucceſs. I could wiſh to ſee an *Engliſh* verſion of the ſcriptures in ſuch a *phraſeology* as ſhould make it "an everlaſting poſſeſſion" for our countrymen. And, if good *Engliſh* expreſſions were to be rejected merely for their ſimplicity, every generation would require a tranſlation altogether new in this reſpect. I cannot admire the prevailing practice of baniſhing ſignificant and native phraſes from our compoſitions, to make room for a pompous verboſity from the vocabulary of *Rome*. This innovating propenſity contributes to ſet a mark of diſrepute on expreſſions of ſterling worth; and to diminiſh even the copiouſneſs and ſtrength, as well as the purity, of our language. If the ſame affected and pedantic humour had prevailed with the *Greeks*, thoſe parents of all ſcience, and the great inſtructors of mankind! their incomparable language could never have preſerved it's propriety and uniformity for two thouſand years.

With reſpect to our received tranſlation, it is, eſpecially in point of ſimplicity, worthy of the higheſt commendation; but the authors of it, at ſo early a period after the revival of letters, had acquired a leſs competent knowledge of the original language, than many ſince their times have been able to attain. It were a moſt injurious imagination to ſuppoſe, that the joint exertions of

of ſo many ſcholars for ſuch a length of time have not been able to diſcover many things unknown to their predeceſſors. Accordingly, ſome miſtakes of the groſſeſt kind deform the common verſion of the ſcriptures: a multitude of elegancies, depending on a more nice and accurate perception of the *Greek* and *Oriental phraſeology*, eſcaped the notice of thoſe who firſt engaged in this work. If readers of learning, diſcernment, and taſte, can make no diſcoveries of this kind from a peruſal of my tranſlation, I have taken ſome pains to no purpoſe.

I ſometimes omit redundant phraſes, not ſuited to the genius of our own tongue; but theſe omiſſions are by no means frequent, nor accompanied with the loſs of a ſingle idea of the original. A tranſlator, I apprehend, then moſt effectually performs his duty, when, with all fidelity to the words of his authors, he expreſſes their thoughts as they would have expreſſed them in his times and in his language.

What are called *liberal tranſlations of the ſcriptures* I never could approve; conſidering them as too much calculated to weaken the dignity and efficacy of the ſacred writings, and expoſe them to ridicule and contempt. The admirable ſimplicity of the goſpel-narrative is ſo exactly ſuited to the characters of the reputed authors, that with

with the annihilation of this excellence, a ſtriking criterion of authenticity is deſtroyed: and it ſeemed to me a moſt ignoble ambition to court the fickly taſtes of thoſe readers, to whom the native plainneſs of the goſpels has no reliſh. While *Xenophon* and *Luke* make themſelves intelligible to all, they abound in elegancies, that can engage the attention of the profoundeſt ſcholars, and give exquiſite delight to the moſt refined critics.

In concluſion, it may not be unſeaſonable to inform the learned reader, that many paſſages of the *New Teſtament*, to which no references have been made in the notes annexed to this work, are explained and illuſtrated in my *Silva Critica*, the laſt part of which is now publiſhed: nor can I omit an additional acknowledgement of obligation to the moſt accurate and judicious obſervations of *Dr. Symonds*; and truſt, that my former juſt commendations of the *Profeſſor* will exempt me from all ſuſpicion of meaning no more than a grateful retaliation for his extraordinary candour and liberality to myſelf.

In this *ſecond* edition I have corrected ſome errors, and improved a variety of paſſages, as well from my own reflection as the candid ſuggeſtions of my friends.

THE

THE GOSPEL

OF

ST. MATTHEW.

Ch. i. v. 1. A HISTORY OF THE LIFE OF JESUS THE CHRIST, A SON OF DAVID, A SON OF ABRAHAM.

2. ABRAHAM begat Iſaac, and Iſaac begat Jacob,
3. and Jacob begat Judah and his brethren; and Judah begat Phares and Zara, of Thamar, and Phares begat Eſrom, and Eſrom begat Aram;
4. and Aram begat Aminadab, and Aminadab begat
5. Naaſſon, and Naaſſon begat Salmon; and Salmon begat Booz, of Rachab; and Booz begat Obed,
6. of Ruth; and Obed begat Jeſſe; and Jeſſe begat DAVID the king, and David the king begat Solo-
7. mon, of *her who had been the wife* of Uriah; and Solomon begat Roboam, and Roboam begat Abia,
8. and Abia begat Aſa; and Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozi-
9. ah; and Oziah begat Joatham, and Joatham be-
10. gat Achaz, and Achaz begat Ezekiah; and Ezekiah begat Manaſſeh, and Manaſſeh begat Amon,
11. and Amon begat Joſiah; and Joſiah begat Jecho-

Ch. i. niah and his brethren about the time of the re-
v. 12. moval to Babylon: and, after the removal to Babylon, Jechoniah begat Salathiel, and Salathiel be-
13. gat Zorobabel; and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor;
14. and Azor begat Sadoc, and Sadoc begat Achim,
15. and Achim begat Eliud; and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat
16. Jacob; and Jacob begat Joseph the husband of Mary, of whom was born JESUS, called CHRIST.
17. So all the generations from Abraham to David *are* fourteen generations; and from David to the removal unto Babylon, *are* fourteen generations; and from the removal to Babylon unto the Christ, are fourteen generations.

18. Now the birth of Jesus Christ was thus. After his mother Mary was espoused to Joseph, before they came together, she was found to be with
19. child by a holy spirit. Upon this, Joseph her husband, being a righteous man, but not willing to expose her to shame, determined with himself to
20. divorce her privately. But, after he had been thinking on these things, behold! an angel of *the* Lord appeared unto him in a dream, saying: Joseph, son of David, fear not to take unto *thee* Mary thy wife; for that, which is begotten in
21. her, is by *a* holy spirit. And she will bring forth a son, and thou must call him Jesus; for he will save his people from their sins.
22. Now all this came to pass, so that the word of
23. the Lord by the prophet was fulfilled, saying: *Behold! the virgin will be with child, and will bring forth*

Ch. ii. v. 23. *a ſon*; *and they will call him Emmanuel:* (which means, God with us.)

24. Then Joſeph aroſe from ſleep, and did as the angel of *the* Lord had bidden him; and took unto
25. him his wife: but knew her not, 'till ſhe had brought forth her firſt-born ſon. And he called him Jeſus.

Ch. ii. v. 1. Now, after Jeſus was born at Bethlehem in Judea, in the days of Herod the king, behold! there came Magi of the eaſt to Jeruſalem, ſaying:
2. Where is this infant king of the Jews? for we have ſeen his ſtar riſe, and are come to pay him homage.
3. When Herod the king heard *this*, he was trou-
4. bled, and all Jeruſalem with him: and, when he had gathered all the chief prieſts and the ſcribes of the people together, he earneſtly enquired of them
5. where the Chriſt was to be born. And they ſaid unto him: At Bethlehem in Judea; for thus it is
6. written by the prophet: *And thou, Bethlehem! in the land of Judah, art by no means the leaſt among the governours of Judah; for out of thee will come forth a governour to be the ſhepherd of my people Iſrael.*
7. Then Herod privately called the Magi, and learnt of them the exact time of the appearance of this
8. ſtar. And he ſent them to Bethlehem, and ſaid: Go and carefully ſearch out the child; and, when ye have found him, bring me word; that I alſo
9. may go and pay him homage. So, after hearing the king, they went away: and lo! the ſtar, which they had ſeen riſe, led the way before them, 'till it
10. came and ſtood over where the child was. And,

Ch. ii. when they ſaw the ſtar, they rejoiced with an ex-
v. 11. ceedingly great joy. And, on going into the houſe, they ſaw the child with Mary his mother; and fell down to pay him homage: and opened their treaſures, and brought to him offerings of gold,
12. and frankincenſe, and myrrh. And, having been warned by God in a dream not to return to Herod, they went back into their own country by another way.
13. Now, when they were gone back, behold! an angel of *the* Lord appeareth to Joſeph in a dream, ſaying: Ariſe, and take with *thee* the child and his mother, and flee into Egypt; and be there 'till I ſpeak unto thee: for Herod is going to ſeek the
14. child to deſtroy him. So he aroſe by night, and took with him the child and his mother, and withdrew
15. into Egypt; and was there until the death of Herod: ſo that the word of the Lord by the prophet was fulfilled, ſaying: *Out of Egypt I called my ſon.*
16. Then Herod, when he ſaw himſelf mocked by the Magi, was greatly enraged; and ſent and ſlew all the male children in Bethlehem and in all the borders thereof, from two years old and under, according to the time, which he had learned
17. exactly of the Magi. Then was fulfilled what was ſpoken by Jeremiah the prophet, ſaying:
18. *A voice was heard in Rama; lamentation, and weeping, and great mourning; Rachel bewailing her children, and refuſing to be comforted, becauſe they are not.*
19. And, when Herod was dead, behold! an angel of *the* Lord appeareth in a dream to Joſeph
20. in Egypt, ſaying: Ariſe, and take with *thee* the child and his mother, and go to the land of Iſrael:

for

Ch. ii. for they are dead, who were ſeeking the child's
v. 21. life. So he aroſe, and took with *him* the child
and his mother, and went towards the land of If-
22. rael: but, hearing that Archelaus was reigning in
Judea inſtead of Herod his father, he was afraid
to go thither; and, upon warning from God in a
23. dream, withdrew into the parts of Galilee; and
went and dwelt in a city called Nazareth: ſo that
the ſaying of the prophets was fulfilled: *He will
be called a Nazorene.*

Ch. iii. After thoſe days cometh John the baptiſt,
v. 1. preaching, in the wilderneſs of Judea, and ſay-
2. ing: Repent ye; for the kingdom of heaven is at
hand.
3. This is he, who was ſpoken of by Eſaiah the pro-
phet, ſaying: *A voice of one crying in the wilderneſs,
Prepare ye the way of the Lord: make a ſtraight path*
4. *for him.* And this John had his raiment of ca-
mel's hair, with a leathern girdle about his loins:
and his food was locuſts, and wild honey.
5. Then Jeruſalem, and all Judea, and all the
country about *the river* Jordan, were going out
6. unto him: and were baptized by him in Jor-
7. dan, upon confeſſion of their ſins. But, when
he ſaw many of the Phariſees and Sadducees com-
ing to his baptiſm, he ſaid unto them: O! brood
of vipers! who hath ſecretly warned you to flee
8. from the wrath, that is approaching? Bring forth,
9. therefore, fruits ſuitable to repentance: and ſay
not within yourſelves, We have Abraham for *our*
father: for, I ſay unto you, God is able out of

Ch. iii. theſe ſtones to raiſe up children unto Abraham.
v. 10. And even now the axe is laid to the root of the trees; ſo that every tree, which beareth not good fruit, will be hewn down immediately, and caſt
11. into a fire. I indeed baptize you in water unto repentance; but he, who is coming after me, is mightier than I: whoſe ſhoes I am not worthy to carry away: he will baptize you in a holy wind
12. and a fire: *for* his fan is in his hand, and he will throughly cleanſe his floor, and lay up his wheat in the garner; but will burn up the chaff with unquenchable fire.
13. Then cometh Jeſus from Galilee to Jordan unto
14. John, to be baptized by him. But John perſiſted in refuſing, and ſaid: I have need to be baptized
15. by thee; and comeſt thou to me? But Jeſus anſwered: Suffer *me* now: for ſo it becometh us
16. to perform every righteous ordinance. Then he ſuffereth him. And, as ſoon as Jeſus was baptized and gone up out of the water, lo! the heavens were opened unto *John*; and he ſaw the ſpirit of God deſcending like a dove, and lighting upon
17. *Jeſus*: and behold! a voice from heaven, ſaying: This is my ſon, that beloved ſon, in whom I am well pleaſed.

Ch. iv. Then was Jeſus carried away by the ſpirit into
v. 1. the wilderneſs, to be tried by the devil. And,
2. after faſting forty days and forty nights, at laſt he
3. was hungry. And the tempter came up to him, and ſaid: As thou art a ſon of God, command
4. theſe ſtones to become loaves. And *Jeſus* anſwered and

Ch. iii. and ſaid: It is written, *Man cannot live on bread*
v. 4. *alone, but by every declaration that cometh out of the mouth of God.*
5. Then the devil taketh *Jeſus* with him to the holy city, and ſetteth him on the pinnacle of the
6. temple; and ſaith unto him: As thou art a ſon of God, caſt thyſelf down; for it is written, *He will give his angels charge concerning thee; and they will bear thee upon their hands, leſt at any time thou*
7. *ſtrike thy foot againſt a ſtone.* Jeſus ſaid unto him: It is written alſo, *Thou ſhalt not try the Lord thy God.*
8. Again, the devil taketh *Jeſus* with him into a very high mountain, and ſheweth him all the king-
9. doms of the world, and the glory of them; and ſaith unto him: All theſe things will I give thee,
10. if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him: Be gone, Satan! for it is written, *Thou ſhalt worſhip the Lord thy God, and*
11. *pay religious ſervice to him alone.* Then the devil leaveth him; and behold! angels came up, and miniſtered unto him.
12. Now, when Jeſus heard that John was deliver-
13. ed up, he withdrew into Galilee: and left Nazareth entirely, and went to dwell at Capernaum on the ſea-coaſt, in the borders of Zabulon and
14. Nephthalim; and thus was fulfilled the word of
15. Eſaiah the prophet, ſaying: *The land of Zabulon, and the land of Naphthalim, countries near the ſea, by*
16. *the ſide of Jordan, Galilee of the Gentiles, the people ſettled in darkneſs, ſaw a great light; and upon them, who dwelt in a place of the ſhadow of death, a light aroſe.*

Ch. iv. From that time Jeſus began to preach, ſaying:
v. 17. Repent ye; for the kingdom of heaven is at
18. hand. And, as he was walking by the ſea of Galilee, he ſaw two brethren, Simon called Peter, and Andrew *the* brother *of Peter*, caſting a net
19. into the ſea; for they were fiſhers. And he ſaith unto them: Come with me; and I will make you
20. fiſhers of men. Then they ſtraightway left the nets, and went with him.
21. And going forward thence, he ſaw two other brethren, James the *ſon* of Zebedee and John *the* brother of *James*, in the veſſel with Zebedee their father, putting their nets in order: and he called
22. them. And they ſtraightway left the veſſel and their father, and went with him.

23. And Jeſus was going about all Galilee, teaching in their ſynagogues, and preaching the glad tidings of the kingdom *of God*; and healing every diſeaſe
24. and every infirmity among the people. And his fame went forth into all Syria: and they brought unto him all that were diſeaſed; *thoſe* afflicted with divers diſtempers and torments: dæmoniacs, lunatics, and *thoſe* with palſies: and he healed
25. them. And great multitudes accompanied him, from Galilee, and Decapolis, and Jeruſalem, and
Ch. v. Judea, and from the ſide of Jordan: and, when he
v. 1. ſaw theſe multitudes, he went up into the mountain, and ſat down; and his diſciples came unto
2. him: and he opened his mouth, and taught them, ſaying:
3. HAPPY the poor in ſpirit! for their's is the king-
4. dom of heaven. Happy they, who mourn! for they

will

Ch. v. will be comforted. Happy the meek! for they
v. 5. will poſſeſs the land. Happy they, who hunger
6. and thirſt after righteouſneſs! for they will be
7. filled. Happy the merciful! for they will obtain
8. mercy. Happy the pure in heart! for they will
9. ſee God. Happy the peace-makers! for they will
10. be called ſons of God. Happy they, that are driven from place to place for righteouſneſs' ſake!
11. for their's is the kingdom of heaven. Happy are ye, when *men* reproach you, and revile you, and ſpeak all kind of evil language againſt you falſly,
12. for my ſake! Rejoice, and be exceedingly glad; becauſe great *is* your reward in heaven: for ſo the teachers before you were reviled.
13. Be ye the ſalt of the earth. Now, if this ſalt loſe it's ſavour, with what ſhall it be ſeaſoned? It is thenceforth good for nothing, but to be thrown away, and trodden under foot by men.
14. Be ye the light of the world. *As* a city, ſet on a
15. hill, cannot be hid; and, *as* a lamp is not lighted to be put under the buſhel, but on the ſtand, and
16. it ſhineth to all in the houſe; ſo let your light ſhine before men, that they may ſee your good works, and glorify your father, which is in heaven.
17. Think not that I am come to deſtroy the law, or the prophets: I am not come to deſtroy, but to
18. perform *them*. For, verily I ſay unto you, the heaven and the earth will ſooner paſs away, than one jot or one tittle of the law be deſtroyed, and
19. fail of it's accompliſhment. Whoſoever, therefore, ſhall break one of the leaſt of theſe commandments, and teach men ſo; *he* will be leaſt in the kingdom of heaven: but, whoſoever ſhall do and

teach

Ch. v. teach accordingly, *he* will be greateſt in the king-
v. 20. dom of heaven. For, I ſay unto you, except your righteouſneſs exceed *the righteouſneſs* of the ſcribes and Phariſees, ye can in no wiſe enter the kingdom of heaven.

21. Ye have heard that it was ſaid to them of old, *Thou ſhalt do no murder:* and, *Whoſoever committeth*
22. *murder, he ſhall be liable to the judgement.* But I ſay unto you, Whoſoever is angry with his brother without a cauſe, *he* ſhall be in danger of the judgement: and, whoſoever ſhall ſay to his brother, *Vile man! he* ſhall be in danger of the council: and, whoſoever ſhall ſay, *Apoſtate wretch! he* ſhall be in danger of
23. hell-fire. Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath a
24. complaint againſt thee; leave there thy gift before the altar, and go, reconcile thyſelf with thy brother
25. before thou come to offer thy gift. Agree with thine adverſary quickly, whilſt thou art on the way with him; leſt the adverſary deliver thee over to the judge, and the judge to the officer, and
26. thou be caſt into priſon. Verily I ſay unto thee, thou mayeſt not come out thence, 'till thou have paid the uttermoſt farthing.

27. Ye have heard that it was ſaid to them of old,
28. *Thou ſhalt not commit adultery.* But I ſay unto you, Whoſoever looketh on a married woman, ſo as to luſt after her, *he* hath already committed adultery
29. with her in his heart. Therefore, if even thy right eye be leading thee to ſin, pluck it out, and caſt it from thee: ſince it is better for thee, that one of thy members be loſt, than that thy whole body
30. be caſt into hell. And, if thy right hand be leading

Ch. v. ing thee to ſin, cut it off, and caſt it from thee;
v. 30. ſince it is better for thee, that one of thy members
be loſt, than that thy whole body be caſt into hell.
31. And it was ſaid, *Whoſoever divorceth his wife, let*
32. *him give her a writing of ſeparation.* But I ſay unto
you, Whoſoever ſhall divorce his wife, unleſs for
adultery, *he* cauſeth her to commit adultery; and,
whoſoever ſhall marry her, who hath been divorc-
ed, *he* committeth adultery.
33. Again, ye have heard that it was ſaid to them
of old, *Thou ſhalt not forſwear thyſelf, but ſhalt per-*
34. *form unto the Lord thine oaths.* But I ſay unto you,
Swear not in any wiſe either by the heaven, for it
35. is God's throne; or by the earth, for it is his foot-
ſtool; or by Jeruſalem, for it is the city of the
36. great king: neither ſhalt thou ſwear by thy head,
becauſe thou canſt not make one white hair
37. black. But let your word yea be yea, your nay
be nay: for, whatſoever is more than theſe, is of
the evil one.
38. Ye have heard that it was ſaid, *An eye for an*
39. *eye, and a tooth for a tooth.* But I ſay unto you,
Reſiſt not the evil one; but, whoſoever ſhall ſmite
thee on thy right cheek, turn to him the other
40. alſo: and, whoſoever will ſue thee at law for thy
41. coat, give up to him thy cloak alſo: and, whoſo-
ever ſhall force thee to go one mile, go with him
42. two. Give to him, who aſketh thee: and from
him, who would borrow of thee, turn not thou
away.
43. Ye have heard, that it was ſaid, *Thou ſhalt love*
44. *thy neighbour, and hate thine enemy.* But I ſay unto
you, Love your enemies; bleſs them, who curſe
you,

Ch. v. you; do good to them, who hate you; and pray
v. 44. for them, who deſpitefully uſe you, and revile
45. you: that ye may be ſons of your father, which
is in heaven; for he maketh his ſun to riſe on the
evil and the good, and ſendeth rain on the juſt
46. and unjuſt. For, if ye love them who love you,
what is your reward? Do not even the tax-ga-
47. therers the ſame? And, if ye ſalute your brethren
only, what good will ye gain from this? Do not
48. even the tax-gatherers ſo? Be ye therefore perfect,
even as your father, which *is* in heaven, is perfect.

Ch. vi. Take care of your righteous deeds, not to per-
v. 1. form them before men, that ye may be ſeen by
them: otherwiſe, ye have no reward with your
2. father, which *is* in heaven. Therefore, when thou
doeſt an alms, ſound not a trumpet before thee,
like the hypocrites, in the ſynagogues and in the
ſtreets, that they may have glory from men: ve-
3. rily I ſay unto you, they have their reward. But,
when thou doeſt an alms, let not thy left *hand*
4. know what thy right is doing; that thine alms
may be in ſecret: and thy father, who ſeeth in
ſecret, will reward thee openly.
5. And, when thou prayeſt, be not like the hypo-
crites, who love to continue praying in the ſyna-
gogues and at the corners of the ſtreets, that they
may be ſeen by men: verily I ſay unto you, they
6. have their reward. But, when thou prayeſt, go
into thy cloſet; and, when thou haſt ſhut the door,
pray to thy father, which is in ſecret; and thy fa-
ther, who ſeeth in ſecret, will reward thee open-
7. ly. And, when ye pray, uſe not babbling repeti-
tions,

Ch. vi. tions, like the heathen; for they think, that they
v. 8. ſhall be heard for their much ſpeaking. Be not
ye, therefore, like unto them: for your father
knoweth what things ye have need of, before ye
9. aſk him. After this manner, therefore, pray ye:
10. Our father, which *art* in heaven! hallowed be
thy name: thy kingdom come: thy will be done
11. on earth, as *it is* in heaven. Give us this day the
12. bread ſufficient for us: and forgive us our debts,
13. as we forgive our debtors: and bring us not into
trial, but deliver us from the evil one: for thine is
the kingdom, and the power, and the glory, for
ever. Amen!
14. For, if ye forgive men their offences, your hea-
15. venly father will alſo forgive you: but, if ye forgive
not men their offences, neither will your father
forgive your offences.
16. Moreover, when ye faſt, be not, like the hypo-
crites, of a gloomy countenance; for they diſfi-
gure their faces, that they may appear unto men
to faſt: verily I ſay unto you, they have their re-
17. ward. But, when thou faſteſt, anoint thy head,
18. and waſh thy face; that thou appear not unto
men to faſt, but unto thy father, which is in ſe-
cret: and thy father, who ſeeth in ſecret, will re-
ward thee openly.
19. Lay not up for yourſelves treaſures upon earth,
where moth and worm deſtroyeth, and where
20. thieves break through and ſteal: but lay up for
yourſelves treaſures in heaven, where neither
moth nor worm deſtroyeth, nor thieves break
21. through and ſteal. For, where your treaſure is,
there let your heart be alſo.

The

Ch. vi. The eye is the lamp of the body: if, therefore,
v. 22. thine eye be ſound, thy whole body will be en-
23. lightened: but, if thine eye be diſordered, thy whole body will be in darkneſs. If, therefore, the light, that *is* in thee, become darkneſs, how great *will* that darkneſs *be!*
24. No man can ſerve two maſters; for either he will hate one and love the other, or will hold to one and neglect the other: ye cannot ſerve God
25. and Mammon Therefore, I ſay unto you, be not anxious for your life, what ye muſt eat; nor for your body, what ye muſt put on. Is not life bet-
26. ter than food, and the body than raiment? Conſider the fowls of heaven; they ſow not, neither do they reap, nor gather into barns: and yet your heavenly father feedeth them. Are not ye better
27. than they? And which of you, with *all* his anxiety, can add a ſingle cubit to his life?
28. And why are ye anxious about raiment? Conſider the lilies of the field, how they thrive: they
29. toil not, neither do they ſpin: yet, I ſay unto you, even Solomon, in his moſt glorious apparel, was
30. not arrayed like one of theſe. But, if God ſo clothe the graſs of the field, which to-day is, and to-morrow will be caſt into a furnace; *will he* not much more *clothe* you, O! ye of little faith?
31. Therefore, be not anxious, ſaying, What ſhall we eat, or, What ſhall we drink, or, With what
32. ſhall we clothe ourſelves? (for after all theſe things are the Gentiles ſeeking) becauſe your heavenly father knoweth, that ye have need of all
33. theſe things: but ſeek ye firſt the kingdom of God and his righteouſneſs, and all theſe things will be added

Ch. vi. v. 34. added unto you. Be not, therefore, anxious about the morrow: for the morrow will have trouble of it's own. Sufficient for each day is the evil thereof.

Ch. vii. v. 1, 2. Judge not, that ye be not judged: for, as ye judge, ye will be judged; and the meaſure, that 3. ye give, will be given to you again. But why doſt thou behold the ſplinter in thy brother's eye, and conſidereſt not the beam in thine own eye? 4. Or, how canſt thou ſay to thy brother, Hold! let me take the ſplinter out of thine eye; and lo! 5. *there is* a beam in thine own eye? Thou hypocrite! firſt take the beam out of thine own eye, and then thou wilt ſee clearly to take the ſplinter out of thy brother's eye.

6. Give not the ſacrifice to dogs, nor caſt your pearls before ſwine; leſt *the ſwine* trample them under their feet, and *the dogs* turn about and tear you.

7. Aſk, and it will be given you: ſeek, and ye will 8. find: knock, and it will be opened unto you. For every one, that aſketh, receiveth; and he, who ſeeketh, findeth; and to him, who knocketh, *the* 9. *door* will be opened. Who among you, if his ſon aſk 10. for a loaf, will give him a ſtone? Or, if he aſk for 11. a fiſh, will give him a ſerpent? If then ye, who are evil, know how to give good gifts unto your children; how much more will your father, which is in heaven, give good *gifts* to them, that aſk him! 12. In all things therefore, whatſoever ye would that men ſhould do unto you, do ye even ſo unto them: for this is the law and the prophets.

Go

Ch. vii. Go in at the ſtraight gate: for wide *is* the gate,
v. 13. and broad the way, that leadeth to deſtruction;
14. and many there are, who go in thereat: but ſtraight *is* the gate, and narrow the way, that leadeth unto life; and few there are, who find it.
15. Beware of thoſe falſe teachers, who come to you in ſheep's cloathing, but inwardly are ravening
16. wolves. Ye may know them by their fruits. Are grapes gathered from thorns, or figs from
17. thiſtles? So every good tree beareth good fruit, as a
18. bad tree beareth bad fruit. A good tree cannot
19. bear bad fruit, nor a bad tree bear good fruit. [*Every tree, that beareth not good fruit, will be hewn*
20. *down and caſt into a fire.*] So then by their fruits ye may know them.
21. No man for ſaying unto me, Maſter! Maſter! ſhall come into the kingdom of heaven; but for doing the will of my father, who is in heaven.
22. Many will ſay to me in that day, Maſter! Maſter! have we not taught in thy name, and in thy name caſt out dæmons, and in thy name done many mi-
23. racles? And then will I profeſs unto them, I never knew you: depart from me, ye workers of iniquity!
24. Therefore, whoſoever heareth theſe words of mine and doeth them, I will liken him unto a prudent man, who built his houſe upon the rock;
25. and the rain deſcended, and the floods came, and the winds blew, and bet againſt that houſe; but it fell not, for it had been founded on the rock.
26. And, whoſoever heareth theſe words of mine, but doeth them not; he may be likened to a fooliſh
27. man, who built his houſe upon the ſand; and the rain deſcended, and the floods came, and the winds

Ch. vii. winds blew, and bet againſt that houſe; and it fell, and great was the fall thereof.

28. And, when Jeſus had finiſhed theſe words, the multitudes were aſtoniſhed at his *manner* of teach-
29. ing: for he taught them as one having authority, and not as the ſcribes.

Ch. viii. Now, when *Jeſus* was come down from the
v. 1. mountain, great multitudes followed him. And
2. behold! a leper came and fell down before him, ſaying: Maſter! if thou pleaſe, thou canſt make
3. me clean. And Jeſus ſtretcht out his hand, and toucht him, ſaying: I will: be thou clean. And
4. immediately his leproſy was cleanſed. And Jeſus ſaith unto him: See thou tell no man; but go ſhew thyſelf to the prieſt, and offer the gift, that Moſes appointed, for a teſtimony unto them.
5. Now, as *Jeſus* went into Capernaum, a centurion
6. came up to him, beſeeching him, and ſaying: Sir, my ſervant lieth at home in bed of a palſy, griev-
7. ouſly afflicted. Jeſus ſaith unto him; I will come
8. and heal him. And the centurion anſwered: Sir, I am not worthy, that thou ſhouldeſt come under my roof: but ſpeak a word only, and my ſervant
9. will be well. For even I, who am a man under authority, have ſoldiers under myſelf; and I ſay to one, Go; and he goeth: and to another, Come; and he cometh: and to my own ſervant,
10. Do this, and he doeth it. When Jeſus heard *this*, he wondered; and ſaid to thoſe about him: Verily I ſay unto you, I have not found ſo great faith,
11. even in Iſrael. And, I ſay unto you, many will

Ch. viii. come from the eaſt and weſt, and will ſit down at
v. 12. table with Abraham, and Iſaac, and Jacob, in the kingdom of heaven: but the ſons of the kingdom
13. will be caſt out into the outer darkneſs: there will be weeping and gnaſhing of the teeth. Then Jeſus ſaid unto the centurion: Go thy way; and, according to thy belief, be it done unto thee. And his ſervant was well in that very moment.
14. And, when Jeſus was come into Peter's houſe, he ſaw his wife's mother lying in bed of a fever.
15. And he took hold of her hand, and the fever left her: and ſhe aroſe and miniſtered unto him.
16. Now, in the evening, they brought unto him many poſſeſſed with dæmons; and he caſt out the ſpirits with a word, and healed all who were diſ-
17. eaſed: ſo as to fulfill the word of Eſaiah the prophet, ſaying: *He took up our infirmities, and bare away our ſickneſſes.*
18. But Jeſus, ſeeing great multitudes about him,
19. gave orders to go over to the other ſide. And a certain ſcribe came up, and ſaid unto him: Teacher, I will accompany thee whitherſoever
20. thou goeſt. And Jeſus ſaith unto him: The foxes have holes, and the birds of heaven *have* roofts; but the ſon of man hath not where to reſt his head.
21. And another of his diſciples ſaid unto him: Maſter, ſuffer me firſt to go and bury my father.
22. But Jeſus ſaid unto him: Come with me; and let the dead bury their own dead.
23. And, when he was got into the veſſel, his diſ-
24. ciples followed him. And behold! a great tempeſt aroſe in the ſea, ſo that the veſſel was begin-

Ch. viii. ning to be covered by the waves: but he was
v. 25. aſleep. And his diſciples came up to him, and
rouſed him, ſaying: Maſter, ſave us! we are loſt.
26. And he ſaith unto them: Why are ye fearful, O!
ye of little faith? Then he aroſe, and rebuked the
winds and the ſea; and there was a great calm.
27. And the men wondered, ſaying: What great *man*
is this, that even the winds and the ſea obey him?
28. And, when he was come to the other ſide, into
the country of the Gergeſenes, there met him two
dæmoniacs, coming out of the tombs; exceeding-
29. ly fierce, ſo that no man could paſs that way. And
behold! they cried out, ſaying: What haſt thou
to do with us, Jeſus thou ſon of God? Art thou
come hither to torment us before the ſeaſon?
30. Now there was a good way from them a herd of
31. many ſwine, feeding. And the dæmons beſought
him, ſaying: If thou caſt us out, ſuffer us to go
32. into that herd of ſwine. And he ſaid unto them:
Go. So they left *the men*, and went into the herd
of ſwine. And lo! the whole herd of ſwine
ruſht down the ſteep bank into the ſea, and periſht
33. in the waters. But they, who fed *them*, fled away
into the city, and told every thing, and what had
34. befallen the dæmoniacs. And behold! the whole
city came out to meet Jeſus: and, when they ſaw
Ch. ix. him, they beſought him to leave their country. So
v. 1. he got into the veſſel, and paſt over to his own city.
2. And behold! they brought unto him a man
with a palſy, laid on a couch. Then Jeſus, ſee-
ing their faith, ſaid to him, that had the palſy:
Child! be of good cheer: thy ſins be forgiven
3. thee! And behold! ſome of the ſcribes ſaid with-

Ch. ix. in themſelves: This man ſpeaketh profanely. So
v. 4. Jeſus, ſeeing their thoughts, ſaid: Why think ye
5. evil in your hearts? For which is eaſier? to ſay,
6. Thy ſins be forgiven thee; or to ſay, Ariſe and walk; but that ye may know the ſon of man to have authority upon earth to forgive ſins? Then he ſaith to the man with the palſy: Ariſe; take
7. up thy couch, and go home. So he aroſe, and
8. went home. But, when the multitude ſaw it, they wondered, and glorified God, who had given ſuch authority to men.

9. And, as Jeſus was paſſing thence, he ſaw a man named Matthew, ſitting at the cuſtom-houſe; and ſaith unto him: Come with me. And he aroſe,
10. and went with him. And, as he was at table in the houſe, behold! many tax-gatherers and heathens came, and ſat down with Jeſus and his diſ-
11. ciples. When the Phariſees ſaw *this*, they ſaid to his diſciples: Why doth your teacher eat with
12. theſe tax-gatherers and ſinners? When Jeſus heard *it*, he ſaid unto them: They, who are well, need not a phyſician; but they, who are ſick.
13. And go, learn what this meaneth: *I love mercy better than a ſacrifice.* For I am not come to call righteous *men*, but ſinners, to repentance.
14. Then the diſciples of John came to him, ſaying: Why do we and the Phariſees faſt much; but thy
15. diſciples faſt not? And Jeſus ſaid unto them: Can the companions of the bridegroom mourn, while the bridegroom is with them? But the days will come, when the bridegroom ſhall depart from
16. them: and then will they faſt. No one putteth a patch of new cloth to an old garment; for it

Ch. ix. taketh away from the entireneſs of the garment,
v. 17. and a worſe rent is made. Neither is new wine put into old bottles; if ſo, thoſe bottles burſt, and the wine is ſpilled, and the bottles are deſtroyed: but new wine is put into new bottles, and both are preſerved together.

18. As he was ſpeaking theſe things unto them, behold! a ruler *of the* ſynagogue came, and fell down before him, ſaying: My daughter was juſt now dying: but come; lay thy hand upon her,
19. and ſhe will recover. Then Jeſus aroſe, and followed him, with his diſciples.

20. And behold! a woman, having had an iſſue of blood twelve years, came behind, and toucht
21. the border of his garment. For ſhe ſaid within herſelf: If I can but touch his garment, I ſhall be
22. healed. But Jeſus turned about; and, ſeeing her, ſaid: Daughter, be not afraid: thy faith hath healed thee. And the woman was well from that moment.

23. And; when Jeſus came into the ruler's houſe, and ſaw the pipers, and the company in ſorrowful con-
24. fuſion, he ſaith unto them: Withdraw: for the girl is not dead, but aſleep. And they were
25. laughing at him: but he, when the company was turned out, went in, and took her by the hand;
26. and the girl raiſed herſelf up. And the report thereof went abroad into all that country.

27. And, as Jeſus paſt on thence, two blind men followed him, crying out: Have mercy on us, thou
28. ſon of David! And, when he was come to the houſe, the blind men went up to him: and Jeſus ſaith unto them: Do ye believe that I am able to

Ch. ix. do this? They ſay unto him: Yes, Lord. Then he
v. 29. toucht their eyes, ſaying: According to your be-
30. lief, be it done unto you. And their eyes were
opened. Then Jeſus ſtrictly charged them, ſay-
31. ing: See that no man know it. But they went
away, and ſpred abroad his fame in all that coun-
try.
32. Now, as they were going out, behold! a dumb
33. man, a dæmoniac, was brought unto *Jeſus*: and,
when the dæmon was caſt out, the dumb man
ſpake: and the multitudes were aſtoniſhed, ſay-
ing: The like to this was never yet ſeen in Iſrael.
34. But the Phariſees ſaid: He caſteth out dæmons by
the prince of the dæmons.
35. And Jeſus went about all the cities and villages,
teaching in their ſynagogues, and preaching the
glad tidings of the kingdom *of God*; and healing
36. every diſeaſe and every infirmity. But, when he ſaw
the multitudes, he was moved with pity for them;
becauſe they were ſcattered abroad and neglected,
37. like ſheep without a ſhepherd. Then ſaith he to
his diſciples: The harveſt indeed *is* plenteous, but
38. the labourers *are* few: beſeech, therefore, the
owner of the harveſt to furniſh labourers for this
harveſt.

Ch. x. And *Jeſus* called to him his twelve diſciples;
v. 1. and gave them authority over unclean ſpirits to
caſt them out, and to heal every diſeaſe and every
2. infirmity. Now the names of the twelve apoſtles
are theſe: firſt, Simon called Peter, and Andrew his
brother; James the ſon of Zebedee, and John his
3. brother; Philip, and Bartholomew; Thomas,

and

Ch. x. and Matthew the tax-gatherer; James, the ſon of Alpheus, and Lebbeus, whoſe ſurname was Thad-
4. deus; Simon the Cananite, and Judas Iſcariot, who alſo delivered him up.
5. Theſe twelve Jeſus ſent forth; and commanded them, ſaying: Go not into any way of the Gentiles, and into any city of the Samaritans enter ye
6. not: but go rather to the loſt ſheep of the houſe
7. of Iſrael. And, as ye go, preach; ſaying: The
8. kingdom of heaven is at hand. Heal the ſick, cleanſe lepers, caſt out dæmons: freely ye receiv-
9. ed, freely give. Provide not gold for yourſelves,
10. nor ſilver, nor braſs, in your purſes; nor travelling ſcrip, nor two coats, nor ſhoes, nor a ſtaff: for the workman is worthy of his ſuſtenance.
11. And, into whatſoever city or village ye go, enquire, who in it is worthy; and abide with him,
12. till ye leave that place. And, as ye go into the
13. houſe, wiſh it peace. For, if that houſe be worthy, your peace will come upon it: but, if it be not worthy, your peace will return unto you.
14. And, whoſoever ſhall not receive you, nor hear your words, when ye leave that houſe, or that city, or that village, ſhake off the duſt of your feet.
15. Verily I ſay unto you, it will be more tolerable for the land of Sodom and Gomorrah in a day of puniſhment, than for that city.
16. Behold! I ſend you forth as ſheep in the midſt of wolves: be ye therefore prudent as the ſerpent,
17. and harmleſs as the dove. But beware of theſe men: for they will deliver you up to councils, and
18. ſcourge you in their ſynagogues; and ye will be brought before governours and kings for my ſake,

Ch. x. to teſtify unto them and the Gentiles. Now,
v. 19. when they deliver you up, be not anxious how,
or what, ye ſhall ſpeak; for it will be given you in
20. that very moment, what ye ſhould ſpeak. For ye
are not the ſpeakers, but the ſpirit of your father
21. ſpeaketh in you. And a brother will deliver up a
brother to death, and a father a child; and chil-
dren will riſe up againſt parents, and cauſe them
22. to be put to death. For ye will be hated by all
for my name's ſake: but he, who endureth to the
23. end, will be preſerved. But, when they drive
you from one city, flee unto the next. For, verily
I ſay unto you, ye will not have gone over the ci-
ties of Iſrael, until the ſon of man be come.

24. A diſciple is not above his teacher, nor a ſer-
25. vant above his maſter. Suffice *it* for the diſciple
to be as his teacher; and the ſervant, as his maſ-
ter. If they called the maſter of the family, Beel-
zebub; how much more *will they ſo call* his fa-
mily?

26. Fear them not, therefore: for nothing is cover-
ed, which will not be uncovered; and hidden,
27. which will not be known. What I ſay unto you
in the dark, ſpeak ye in the light: and, what ye
hear in the ear, proclaim upon the houſes.

28. And fear not them, who can kill the body, and
are not able to kill the ſoul: but rather fear *him*,
who is able to deſtroy both ſoul and body in hell.
29. Do not two ſparrows ſell for three farthings? Even
one of them doth not fall to the ground without
30. *the will* of your father: and the very hairs of your
31. head are numbered. Fear not, therefore: ye are
of more value than many ſparrows.

Every

Ch. x. Every one, who ſhall confeſs me before men, I
v. 32. will alſo confeſs before my father, which *is* in hea-
33. ven: but, whoſoever ſhall deny me before men, I will alſo deny him before my father, which *is* in heaven.

34. Think not, that I came to bring peace upon the earth: I came not to bring peace, but a ſword.
35. For I came to divide a man from his father, and a daughter from her mother, and a daughter-in-law
36. from her mother-in-law: and a man's enemies will be they of his own family.

37. He, who loveth father or mother more than me, is not worthy of me; and he, who loveth ſon or daughter more than me, is not worthy of me.
38. And he, who taketh not his croſs to come with
39. me, is not worthy of me. He, who hath found his life, will loſe it: and he, who hath loſt his life for my ſake, will find it.

40. He, who receiveth you, receiveth me: and he, who receiveth me, receiveth him, who ſent me.
41. He, who receiveth a teacher in the name of a teacher, will receive a teacher's reward: and he, who receiveth a righteous man in the name of a righteous man, will receive a righteous man's
42. reward. And, whoſoever ſhall give to one of theſe lowly diſciples a cup of cold *water* only in the name of a diſciple; verily, I ſay unto you, he will in no wiſe loſe his reward.

Ch. xi. And, when Jeſus had finiſhed theſe commands
v. 1. to his twelve diſciples, he departed thence to teach and to preach in their cities.

Now

Ch. xi. Now John, having heard in priſon the works
v. 2. of the Chriſt, ſent two of his diſciples to ſay unto
3. him: Thou art he, that is to come: can we look for
4. another? But Jeſus anſwered *and* ſaid unto them:
5. Go, tell John what ye hear and ſee. *The* blind receive ſight, and *the* lame walk; lepers are cleanſed, and *the* deaf hear; *the* dead are raiſed, and *the*
6. poor have the goſpel preached unto them. And happy is he, who ſhall not ſtumble at me.
7. At their departure, Jeſus ſaid unto the multitudes concerning John: What went ye out into the wilderneſs to ſee? a reed ſhaken by the wind?
8. But what went ye out to ſee? a man clothed in delicate apparel? Behold! they, who wear this delicate apparel, are in the palaces of noblemen.
9. But what went ye out to ſee? a teacher? yea, I ſay unto you, ſomething even better than a teach-
10. er. For this is he, of whom it was written: *Behold! I ſend my meſſenger before thy face, to prepare*
11. *thy way before thee.* Verily, I ſay unto you, among them, that are born of women, no greater hath been raiſed up than John the baptiſt: but the leaſt in the kingdom of heaven is greater than
12. he. And from the days of John the baptiſt until now, the kingdom of heaven is entered by force,
13. and the violent ſeize it greedily. For all the prophets and the law were *your* teachers until John,
14. And, if ye can receive it, he is Elias, who was to
15. come. Whoſo hath ears to hear, let him hear.
16. But to what ſhall I liken the preſent race? It is like little children ſitting in the ſtreets and calling
17. to their companions, ſaying: We piped for you, but ye danced not: we began the mourning, but

ye

Ch. xi. ye did not join in the lamentation. For John
v. 18. came neither eating nor drinking; and they ſay:
19. He hath a dæmon. The ſon of man came eating
and drinking; and they ſay: Behold! a glutton
and a drunkard; a friend of tax-gatherers and ſin-
ners! But wiſdom was *ever* juſtified in her works.
20. Then he began to reprove the cities, wherein
moſt of his mighty works had been done, becauſe
21. they repented not. Alaſs! for thee, Chorazin!
alaſs! for thee, Bethſaida! for, if the mighty works,
which have been done in you, had been done in
Tyre and Sidon, they would have repented long
22. ago in ſackcloth and aſhes. But, I ſay unto you,
it will be more tolerable for Tyre and Sidon in a
23. day of puniſhment, than for you. And thou, Ca-
pernaum! who haſt been raiſed up to heaven, wilt
be brought down unto the grave: for, if the mira-
cles, that have been done in thee, had been done
in Sodom, *that city* would have remained to this
24. day. But, I ſay unto you, it will be more toler-
able for the land of Sodom in a day of puniſh-
ment, than for thee.
25. At that time Jeſus ſaid: I give glory to thee,
O! Father! Lord of heaven and earth! for ſhew-
ing theſe things, which thou haſt hidden from
men of wiſdom and underſtanding, unto babes:
26. yea, O! Father! *I give glory to thee*, becauſe it thus
27. ſeemeth good in thy ſight. All things were delivered
unto me by my father: and no one can acknowledge
the ſon but the father, nor the father but the ſon,
and he, to whom the ſon is willing to reveal *them*.
28. Come unto me, all ye who labour with your heavy
29. burdens; and I will give you reſt. Take my yoke
upon

Ch. xi. upon you, and learn of me; for I am meek and lowly in heart: and ye will find reſt unto your
30. ſouls. For my yoke is eaſy; and my burden, light.

Ch. xii. At that time Jeſus went on the ſabbath-day
v. 1. through the corn-fields: and his diſciples were hungry, and began to pluck the ears of corn, and to
2. eat. Now the Phariſees, ſeeing *this*, ſaid unto him: Behold! thy diſciples are doing what is not lawful
3. on the ſabbath-day. But he ſaid unto them: Have ye not read what David did, when himſelf
4. and his companions were hungry? how he went into the houſe of God, and ate the ſhew-bread, which it was not lawful either for him, or his
5. companions, to eat, but for the prieſts only? Or, have ye not read in the law, that on ſabbath-days the prieſts in the temple break the ſabbath,
6. and are blameleſs? But, I ſay unto you, ſome-
7. thing greater than the temple is here. Now, if ye had known what this meaneth, *I love mercy better than a ſacrifice*; ye would not have con-
8. demned the guiltleſs. For the ſon of man is maſter even of the ſabbath-day.
9. And he paſt on thence, and went into their ſyn-
10. agogue. And behold! there was a man with a withered hand: and they aſkt Jeſus thereupon, ſaying: Is it lawful to heal on the ſabbath-day?
11. that they might accuſe him. But he ſaid unto them: What man among you, if he have a ſheep, and it fall into a pit on a ſabbath-day, will not lay
12. hold on it, and lift it out? How much then is a man better than a ſheep? Wherefore, it is lawful
13. to do good on the ſabbath-days. Then ſaith he to

the

Ch. xii. the man: Stretch forth thy hand. And *the man* ſtretcht it out; and it was reſtored to it's ſoundneſs like the other.

14. Now the Phariſees went and conſulted againſt
15. *Jeſus*, how they might deſtroy him. But Jeſus, knowing *this*, withdrew thence: and great multi-
16. tudes followed him; and he healed them all, and
17. charged them not to make him known: ſo that the word was fulfilled of Eſaiah the prophet, ſaying:
18. *Behold! my ſervant, whom I have choſen: my beloved, whom my ſoul approveth! I will put my ſpirit upon him;*
19. *and he will proclaim righteouſneſs to the Gentiles. He will not ſtrive, nor be clamorous; neither ſhall any man*
20. *hear his voice in the ſtreets. A bruiſed reed will he not break in pieces, and ſmoaking flax will he not quench,*
21. *whilſt he is bringing righteouſneſs unto victory. And in his name will the Gentiles hope.*

22. Then a blind and dumb man, a dæmoniac, was brought unto *Jeſus*, who healed him; ſo that the
23. blind and dumb man both ſpake and ſaw. And all the multitudes were much amazed, and ſaid:
24. Is not this the ſon of David? But, when the Phariſees heard it, they ſaid: This man could not caſt out theſe dæmons, but through Beelzebub the
25. prince of the dæmons. Then Jeſus, knowing their thoughts, ſaid unto them: Every kingdom divided againſt itſelf muſt be brought to deſolation: and no city, or family, divided againſt it-
26. ſelf, will continue ſtedfaſt. And, if Satan caſt out Satan, he is divided againſt himſelf: how then
27. ſhall his kingdom continue ſtedfaſt? And, if I through Beelzebub caſt out dæmons, through whom

Ch. xii. whom do your diſciples caſt them out? Their ſen-
v. 28. tence, therefore, ſhall condemn you. But, if I
by the power of God caſt out dæmons, then is the
29. kingdom of God already come upon you. Elſe,
how can a man go into the houſe of the ſtrong
one, and ſeize his goods? He muſt firſt bind the
30. ſtrong one; and then he may ſeize his goods. He,
who is not with me, is againſt me: and he, who
31. gathereth not with me, ſcattereth abroad. Where-
fore, I ſay unto you; every kind of ſin and of
evil-ſpeaking may be forgiven men; but this evil-
ſpeaking againſt the ſpirit will not be forgiven.
32. Even he, who ſpeaketh againſt the ſon of man,
may be forgiven: but, whoſoever ſpeaketh againſt
the holy ſpirit, he will not be forgiven, either in
33. this age, or that which is to come. Either make
the tree good, and it's fruit *alſo* good; or make
the tree bad, and it's fruit alſo bad: for the tree is
34. known by it's fruit. Ye brood of vipers! how
can ye, who are evil, ſpeak good things? for out
of the abundance of the heart the mouth ſpeaketh.
35. The good man out of the good treaſury of the
heart bringeth forth good things: and the evil
man out of this evil treaſury bringeth forth evil
36. things. But, I ſay unto you; of every unprofit-
able ſpeech, which men ſhall utter, they will give
37. an account in a day of puniſhment: for by thy
words thou wilt be acquitted; and by thy words
thou wilt be condemned.
38. Then ſome of the ſcribes and Phariſees anſwer-
ed, and ſaid: Teacher, we wiſh to ſee a ſign from
39. thee. But he anſwered and ſaid unto them:
A wicked and ungodly race ſeeketh a ſign: but

Ch. xii. no ſign ſhall be given it, except the ſign of Jonah
v. 40, the prophet. For, as Jonah was in the belly of
the fiſh three days and three nights, ſo alſo will
the ſon of man be three days and three nights in
41. the heart of the earth. Men of Nineveh will riſe
up in the place of judgement with this race of
men, and will condemn it: for they repented at
the preaching of Jonah; and behold! ſomething
42. greater than Jonah is here. A queen of the
ſouth will riſe up in the place of judgement with
this race of men, and will condemn it: for ſhe
came from the extremities of the earth to hear the
wiſdom of Solomon: and behold! ſomething great-
43. er than Solomon is here. When the unclean ſpi-
rit is gone out of the man, it paſſeth through de-
ſert places in ſearch of reſt; and, finding none, it
44. ſaith, I will turn back to my houſe, whence I came:
and, when it is come, it findeth the houſe ready for
45. it's reception, ſwept, and put in order. Then it
goeth, and taketh with it ſeven other ſpirits more
wicked than itſelf; and they go in and dwell there:
ſo the laſt ſtate of that man becometh worſe than
the firſt. Thus will it be alſo to this wicked race.
46. While he was yet ſpeaking to the multitudes,
behold! his mother and brethren had been ſtanding
47. without, deſiring to ſpeak with him. Then one
ſaid unto him: Behold! thy mother and thy
brethren are ſtanding without, deſiring to ſpeak
48. with thee. But he anſwered, and ſaid unto him,
who told him: Who is my mother? and who are
49. my brethren? And he ſtretcht forth his hand to-
wards his diſciples, and ſaid: Behold my mother
50. and my brethren! For, whoſoever ſhall do the will

of

Ch. xii. of my father, which *is* in heaven, the ſame is my brother, and ſiſter, and mother.

Ch. xiii. The ſame day Jeſus had gone out of the houſe,
v. 1, 2. and was ſitting by the ſea-ſide. And great multitudes were come together unto him; ſo that he went and ſat in the veſſel: and the whole multi-
3. tude ſtood upon the ſhore. And he ſpake many
4. things unto them, in parables, ſaying: Behold! the ſower went forth to ſow: and, as he was ſowing, ſome fell by the road-ſide; and the birds came,
5. and ate them up. And ſome fell on rocky places, where they had not much earth: and they ſprang up forthwith, becauſe they had no depth of earth;
6. and, when the ſun was up, were ſcorched; and,
7. becauſe they had no root, withered away. And ſome fell among the thorns; and the thorns ſprang
8. up, and choakt them. But others fell on good ground; and brought forth fruit, ſome a hundred
9. fold, ſome ſixty, ſome thirty. Whoſo hath ears to hear, let him hear.
10. And the diſciples came up to him, and ſaid:
11. Why ſpeakeſt thou unto them in parables? But he anſwered and ſaid: Unto you it is given to know the myſteries of the kingdom of heaven, but
12. to them it is not given. For, whoſoever hath *much*, to him will be given in abundance; and from him, who hath *little*, will be taken even
13. what he hath. Therefore ſpeak I to them in parables: becauſe, ſeeing, they ſee not; and hearing,
14. they hear not, nor underſtand. And in them is fulfilled the prophecy of Eſaiah, which ſaith: *Ye will hear with your ears, and not underſtand; and*

ye

Ch. xiii. *ye will ſee with your eyes, and not perceive. For the*
v. 15. *heart of this people is become groſs, and their ears are dull of hearing, and their eyes have they cloſed; ſo that they neither ſee with their eyes, nor hear with their ears, nor underſtand with their heart, ſo as to turn,*
16. *that I may heal them.* But happy *are* your eyes, for
17. they ſee; and your ears, for they hear. For, verily I ſay unto you, many teachers and righteous men deſired to ſee the things, which ye ſee, and ſaw them not; and to hear the things, which ye
18. hear, and heard them not. Hear ye, therefore, the parable of the ſower.
19. When any one heareth the word of the kingdom *of God,* and underſtandeth it not, the evil one cometh and ſnatcheth away the ſeed from his heart: this is what was ſown by the road-ſide.
20. And that which was ſown on rocky places, is he, who, upon hearing the word, immediately with
21. joy receiveth it: but hath no root in himſelf, and endureth *only* a little while: for, when tribulation or perſecution cometh becauſe of the word, he
22. immediately falleth away. And that, which was ſown among the thorns, is he, who heareth the word; but the anxiety of this life and the deceitfulneſs of riches together choak the word, and it
23. becometh unfruitful. But that, which was ſown on the good ground, is he, who heareth the word and underſtandeth it; who accordingly beareth fruit, and bringeth forth, one a hundred, one ſixty, one thirty fold.
24. Another parable put *Jeſus* forth unto them, ſaying: The kingdom of heaven is like a man ſow-
25. ing good ſeed in his farm: and, during the time

Ch. xiii. of ſleep, his enemy came, and ſowed weeds
v. 26. among the wheat, and went away. So, when the
blade ſprang up, and brought forth fruit, then
27. appeared the weeds alſo. Upon this, the ſervants
of the houſeholder came up, and ſaid unto him:
Maſter, didſt thou not ſow good ſeed in this farm
28. of thine? whence then hath it theſe weeds? And
he ſaid unto them: An enemy did this. So the ſer-
vants ſaid unto him: Wilt thou then, that we go
29. and pick them all out? But he ſaid: Nay; leſt,
while ye pick out the weeds, ye root up the wheat
30. alſo with them. Let both grow together until the
harveſt; and, in harveſt-ſeaſon, I will ſay to the
reapers, Gather together firſt the weeds, and bind
them in bundles, to burn them up: but gather
the wheat into my barn.

31. Another parable put he forth unto them, ſay-
ing: The kingdom of heaven is like a grain of
muſtard-ſeed, which a man took and ſowed in his
32. farm: which is indeed the leaſt of all ſeeds; but,
when it is grown up, is the greateſt of herbs, and
becometh a tree; ſo that the fowls of heaven come
and rooſt in the branches of it.

33. He ſpake another parable unto them. The
kingdom of heaven is like leaven, which a wo-
man took and hid in three meaſures of meal, 'till
all were leavened.

34. All theſe things ſpake Jeſus to the multitudes
in parables, and without a parable ſpake he not
35. unto them: ſo as to fulfill the word of the pro-
phet, ſaying, *I will open my mouth in parables; I will
utter things, hidden from the foundation of the world.*

36. Then Jeſus left the multitudes, and went into

Ch. xiii. the houſe: and his diſciples came up to him, ſaying:
Explain us the parable of the weeds in the farm.
37. Then he anſwered and ſaid unto them: The ſower
of the good ſeed is the ſon of man: the farm is
38. the world: the good ſeed are the ſons of the king-
dom, and the weeds are the ſons of the evil one:
39. the enemy, who ſowed the weeds, is the devil:
the harveſt is the concluſion of this age: and the
40. reapers are the meſſengers. As therefore the weeds
are picked out and burned up in a fire; ſo alſo will
41. it be at the concluſion of this age. The ſon of
man will ſend forth his meſſengers, and they will
gather together out of his kingdom all the faith-
42. leſs, and the workers of iniquity; and will caſt
them into the furnace of fire: there will be wail-
43. ing and gnaſhing of the teeth. Then ſhall the
righteous ſhine forth, like the ſun, in the king-
dom of their father. Whoſo hath ears to hear, let
him hear.
44. Again, the kingdom of heaven is like a hidden
treaſure, which a man diſcovered in a farm, and
kept ſecret; and for joy thereof went and ſold
all that he had, to buy that farm.
45. Again, the kingdom of heaven is like a mer-
46. chant ſeeking goodly pearls; who, when he had
found one pearl of great price, went and ſold all
that he had, to buy it.
47. Again, the kingdom of heaven is like a drag-
net caſt into the ſea, and gathering together of
48. every kind: which, when it was filled, they drew
upon the ſhore: and, ſitting down, pickt out the
49. good into veſſels, and threw the bad away. Thus
will it be at the concluſion of this age. The meſ-

Ch. xiii. fengers will go forth, and ſever the wicked from
v. 50. the righteous, and caſt them into the furnace of fire:
there will be wailing and gnaſhing of the teeth.
51. Jeſus ſaith unto them: Did ye underſtand all
theſe things? They ſay unto him: Yea, Lord.
52. Then ſaid he unto them: Therefore, every ſcribe,
that is inſtructed for the kingdom of heaven, is
like a houſeholder, who bringeth out of his trea-
ſury things new and old.

53. Now, when Jeſus had finiſhed theſe parables, he
54. departed thence: and came into his own town,
and taught them in their ſynagogues, inſomuch
that they were aſtoniſhed, and ſaid: Whence hath
55. this man ſuch wiſdom and theſe miracles? Is not
this the carpenter's ſon? Is not *the woman*, called
Mary, his mother? and are not James, and Joſes,
56. and Simon, and Judas, his brethren? His ſiſters
alſo, are not they all of our opinion? Whence
then hath this man all theſe things? And they re-
57. volted at him. But Jeſus ſaid unto them: A teacher
is not without honour, ſave in his own town, and
58. his own family. And he did not many miracles
there, becauſe of their want of faith.

Ch. xiv. At that time Herod the Tetrarch heard of the
v. 1, 2. fame of Jeſus; and ſaid unto his ſervants: This
is John the Baptiſt: he hath been raiſed from
the dead; and therefore theſe powers are ac-
3. tive in him. For Herod had apprehended John,
and put him in priſon, becauſe of Herodias, his
4. brother Philip's wife. For John was often ſaying
to him: It is not lawful for thee to have her *as thy*
wife.

Ch. xiv. *wife.* And Herod wiſht to kill him, but feared
v. 5. the multitude; becauſe they counted him as a
6. prophet. But, when Herod's birth-day was kept,
the daughter of Herodias danct before them, and
7. pleaſed Herod: whereupon he promiſed with an
8. oath to give her whatever ſhe ſhould aſk. But
ſhe, being ſet on by her mother, ſaith: Give me
here the head of John the Baptiſt upon a diſh.
9. And the king was ſorry; but, becauſe of the oath
10. and the gueſts, he ordered *it* to be given *her:* and
11. ſent to have John beheaded in the priſon. And
the head was brought upon a diſh, and given to
12. the damſel, who carried it to her mother. Then
his diſciples went, and took away the body, and
buried it; and came and told Jeſus.

13. When Jeſus heard *of it*, he withdrew thence in
a veſſel to a lonely place privately: but the multi-
tudes heard *of it*, and followed him by land from the
14. cities. And Jeſus came forth, and ſaw a great
multitude; and had pity on them, and healed
15. their ſick. Now, in the evening, his diſciples
came up to him, and ſaid: This is a lonely place,
and the day is far ſpent; ſend the multitudes
away, that they may go into the villages, and buy
16. themſelves victuals. But Jeſus ſaid unto them:
17. They need not go: do ye give them victuals. And
they ſay unto him: We have here but five loaves
18. and two fiſhes. Then he ſaid: Bring thoſe hither
19. to me. And he commanded the multitudes to
lay themſelves down upon the graſs; and took the
five loaves with the two fiſhes; and, looking up to
heaven, bleſt *God*; and brake the loaves, and gave
them to the diſciples, and the diſciples to the mul-

Ch. xiv. titudes; who all ate *thereof*, and were filled: and
v. 20. twelve baſkets full of the remaining fragments
21. were taken away. Now they, who had eaten, were about five thouſand men, beſides women and children.

22. And ſtraightway Jeſus conſtrained his diſciples to get into the veſſel, and go before him farther on,
23. while he ſent the multitudes away: and, when he had ſent them away, he went up into the mountain privately to pray: and was there, in the even-
24. ing, alone. But the veſſel was now in the midſt of the ſea, diſtreſſed by the waves; for the wind
25. was contrary. And, in the fourth watch of the night, Jeſus went off unto them, walking on the
26. ſea. And, when the diſciples ſaw him walking on the ſea, they were alarmed, ſaying: It is an apparition! and they cried out through fear.
27. But ſtraightway Jeſus ſaid unto them: Take cou-
28. rage: it is I: be not afraid. Then Peter anſwered him, and ſaid: Maſter, if it be thou, bid me come
29. unto thee on the water. And he ſaid: Come. So Peter went down from the veſſel, and walkt on the
30. water towards Jeſus: but, perceiving the wind boiſterous, he was afraid; and, as he began to
31. ſink, cried out: Maſter! ſave me! And immediately Jeſus ſtretcht forth his hand, and caught him; and ſaith unto him: O! thou of little faith!
32. wherefore didſt thou doubt? And, when they had
33. got into the veſſel, the wind was ſtill. Then they, who were in the veſſel, came and fell down before him, ſaying: Truly thou art a ſon of God.

34. And they paſt over, and came into the country
35. of Genneſaret. And the men of that place knew

him

Ch. xiv. him again, and ſent out into all the country round,
v. 36. and brought unto him all who were diſeaſed; and beſought him, that they might touch only the border of his garment: and, as many as toucht it, *they* were made perfectly well.

Ch. xv. Then Scribes and Phariſeesof Jeruſalem came up
v. 1, 2. to Jeſus, and ſaid: Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their
3. hands, when they eat bread. But he anſwered them, and ſaid: Why do ye alſo ſet aſide the command-
4. ment of God for your tradition? For God commanded, ſaying: *Honour thy father and thy mother*; and,
5. *Whoſo revileth father or mother, he ſhall be put to death.* But ye teach: A man may ſay to his father or mother, that is an offering to God; [*by which I might have profited thee*] and ſo honour not his father or his mother.
6. Thus have ye made the commandment of God of
7. none effect for your tradition. *Ye* hypocrites! well did Eſaiah prophecy concerning you, when
8. he ſaid: *This people draweth nigh unto me with their mouth, and honoureth me with their lips, whilſt their*
9. *heart is far from me. But in vain do they worſhip me,*
10. *teaching for doctrines the commandments of men.* And he called to him the multitude, and ſaid unto
11. them: Hear and underſtand. Not that, which goeth into the mouth, defileth the man; but that, which cometh out of the mouth, defileth the man.
12. Then his diſciples came up to him, and ſaid: Knoweſt thou, that the Phariſees, when they heard
13. this ſaying, revolted at thee? But he anſwered and ſaid unto them: Every plantation, which my heavenly father planted not, will be rooted up.

Ch. xv. Give them up: they are blind leaders of the blind.
v. 14. But, if one blind man lead another, they will both
15. fall into a pit. Then Peter anſwered and ſaid un-
16. to him: Explain to us this parable. And Jeſus ſaid:
17. Are ye alſo yet without underſtanding? Do not ye underſtand yet, that, whatever entereth the mouth, goeth into the belly, and is thrown forwards to
18. the lower parts *thereof*? and that the things, which come out of the mouth, proceed from the heart,
19. and defile the man? For out of the heart come wicked reaſonings, murders, adulteries, fornications,
20. thefts, falſe teſtimonies, evil ſpeaking. Theſe are the things, that defile the man; but to eat with unwaſhen hands defileth not the man.
21. Then Jeſus departed thence, and withdrew to-
22. wards the parts of Tyre and Sidon. And behold! a Canaanitiſh woman, coming from the borders of that country, cried out and ſaid unto him: *O!* maſter, *thou* ſon of David! have mercy on me; my daughter is grievouſly vexed with a dæmon.
23. But he anſwered her not a word. And his diſciples came up, and beſought him, ſaying: Send her
24. away; for ſhe cometh crying after us. But he anſwered and ſaid: I was not ſent but to the loſt
25. ſheep of the houſe of Iſrael. Then came ſhe, and fell down before him, ſaying: Maſter, help me!
26. But he anſwered and ſaid: It is not right to take the children's bread and throw it to the dogs.
27. And ſhe ſaid: Yea, maſter: for even the dogs eat
28. the crumbs that fall from their maſters' table. Then Jeſus anſwered her: O! woman, great is thy faith: be it unto thee as thou wiſheſt. And her daughter was well from that very moment.

And

Ch. xv. And Jeſus departed thence, and came by the
v. 29. ſea of Galilee; and went up into the mountain,
30. and continued ſitting there. And great multitudes came unto him, having with them lame *people*, blind, dumb, thoſe that had loſt a limb, and many others; and caſt them down at the feet of Jeſus,
31. and he healed them: ſo that the multitudes wondered, when they ſaw *the* dumb to ſpeak, thoſe who had loſt a limb to be made whole, *the* lame to walk, and *the* blind to ſee: and they glorified the God of Iſrael.
32. Then Jeſus called his diſciples unto him, and ſaid: I pity the multitude, becauſe they have now continued with me three days, and have nothing to eat; and I do not chooſe to ſend them away faſt-
33. ing, leſt they faint on the road. And his diſciples ſay unto him: Whence *muſt* we have ſo many loaves in a wilderneſs, as to fill ſo great a multi-
34. tude? And Jeſus ſaith unto them: How many loaves have ye? And they ſaid: Seven, and a few
35. little fiſhes. And he commanded the multitudes to
36. ſit down upon the ground. And, when he had taken the ſeven loaves and the fiſhes, and given thanks *to God*, he brake *them*, and gave to his diſ-
37. ciples, and the diſciples to the multitude. So all ate, and were filled: and ſeven baſkets full of re-
38. maining fragments were taken away. Now they, who had eaten, were four thouſand men, beſides
39. women and children. Then he ſent away the multitudes, and went into the veſſel, and came into the borders of Magdala.

And

Ch. xvi. And the Phariſees and Sadducees came to try
v. 1. *Jeſus, by* aſking *him* to ſhew them a ſign from hea-
2. ven. But he anſwered them, and ſaid: When it
is evening, ye ſay, *It will be* clear weather: for
3. the ſky is red. And in the morning, *It will be*
rainy weather to-day: for the ſky is red and
gloomy. Ye hypocrites! can ye judge from the
face of the ſky, and not from the ſigns of this ſea-
4. ſon? A wicked and ungodly race requireth a ſign:
but no ſign ſhall be given it, except the ſign of
Jonah the prophet. And he left them, and went
away.
5. And the diſciples, when they were come to the
other ſide, *found that* they had forgotten to bring
6. bread. And Jeſus ſaid unto them: See that ye
beware of the leaven of the Phariſees and Saddu-
7. cees. Then they were reaſoning among themſelves,
ſaying: *This is* becauſe we brought no
8. bread *with us*. Now, when Jeſus perceived it, he
ſaid unto them: Why are ye reaſoning among
yourſelves, *O!* ye of little faith! becauſe ye
9. brought no bread? Do ye not yet underſtand?
Do ye not remember the five loaves of the five
thouſand; and how many baſkets *full* ye took away?
10. nor the ſeven loaves of the four thouſand, and
11. how many veſſels *full* ye took away? Why can ye
not underſtand, that I meant not bread, *when* I
told you to beware of the leaven of the Phariſees
12. and Sadducees? Then underſtood they, that he
bade *them*, not to beware of the leaven of bread,
but of the doctrine of the Phariſees and Saddu-
cees.

Now,

Ch. xvi. Now, when Jeſus was going towards the parts
v. 13. of Cæſarea Philippi, he aſkt his diſciples, ſaying:
Whom do the people ſay that I, the ſon of man,
14. am? And they ſaid: Some, John the Baptiſt:
ſome, Elias: and others, Jeremiah, or one of the
15. prophets. He ſaith unto them: And whom ſay ye
16. that I am? Simon Peter anſwered: Thou art the
17. Chriſt, the ſon of the living God. And Jeſus an-
ſwered: Happy art thou, Simon, ſon of Jonah!
for fleſh and blood revealed not this unto thee, but
18. my father, who *is* in heaven. And, I ſay unto
thee, thou art *truly named* Peter; and upon this
very ſtone I will build my church; and the gates
19. of the grave will not prevail againſt it. And I
will give unto thee the keys of the kingdom of
heaven: and, whatſoever thou ſhalt bind on earth,
it will be bound in heaven: and, whatſoever thou
ſhalt looſe on earth, *it* will be looſed in heaven.
20. Then he charged his diſciples to tell no one, that
he is the Chriſt.
21. From that time Jeſus began to ſhew unto his
diſciples, that it was neceſſary for him to go to
Jeruſalem, and ſuffer many things from the elders,
and chief prieſts, and ſcribes; and be killed, and
22. be raiſed again on the third day. Then Peter
took him up, and rebuked him, ſaying: By no
means, maſter! this will not be done unto thee.
23. But he turned, and ſaid to Peter: Get thee be-
hind me, Satan! thou art a ſnare unto me: for
thou mindeſt not the things of God, but the things
24. of men. Then ſaid Jeſus unto his diſciples: If
any one is willing to come after me, let him deny
himſelf, and take up his croſs, and follow me.
For,

Ch. xvi. For, whoſoever ſhall wiſh to ſave his life, *he* will
v. 25. loſe it: but, whoſoever ſhall loſe his life for my
26. ſake, *he* will find it. For, what will a man be profited, though he gain the whole world, if he loſe his life? And what can a man propoſe *as the*
27. redemption of his life? For the ſon of man is about to come in the glory of his father with his angels; and then will he render unto every man according
28. to his work. Verily I ſay unto you, ſome here preſent will not taſte of death, 'till they have ſeen the ſon of man coming to his kingdom.

Ch. xvii. Now ſix days after, Jeſus taketh with *him* Pe-
v. 1. ter, and James, and John the brother *of James*;
2. and bringeth them up into a high mountain privately; where his appearance was changed in their preſence: for his face ſhone like the ſun, and
3. his garments became bright as ſnow. And behold! Moſes and Elias were ſeen by them *to be*
4. talking with him. Then Peter ſaid unto Jeſus: Maſter, it is better for us to abide here. Wilt thou that we make here three tents, one for thee,
5. and one for Moſes, and one for Elias? While he was yet ſpeaking, behold! a bright cloud overſhadowed them: and lo! a voice out of the cloud, ſaying, This is my ſon, that beloved *ſon*, in whom
6. I am well pleaſed: liſten ye unto him. And, when the diſciples heard *this*, they fell on their faces,
7. and were exceedingly afraid. And Jeſus came up, and toucht them, and ſaid: Ariſe, and be not
8. afraid. Then they lifted up their eyes, and ſaw
9. no one, but Jeſus. And, as they were going down from the mountain, Jeſus charged them, ſaying:

Tell

C. xvii. Tell this ſight to no one, 'till the ſon of man be
v. 10. riſen from the dead. And his diſciples aſkt him
upon *this*, ſaying: Why then do the ſcribes ſay,
11. that Elias muſt firſt come? Jeſus anſwered and
ſaid unto them: Elias indeed doth firſt come, and
12. will reſtore all things. But, I ſay unto you, Elias
is come already; and they did not acknowledge
him, but did unto him whatſoever they pleaſed.
So too the ſon of man is going to ſuffer from them.
13. Then the diſciples underſtood, that he was ſpeak-
ing to them of John the Baptiſt.
14. And, when they were come to the multitude,
a man came up to him, and knelt before him,
15. and ſaid: Maſter, have mercy on my ſon: he
is a lunatic, and ſuffereth grievouſly: for often
he falleth into the fire, and often into the water:
16. and I brought him to thy diſciples, but they could
17. not cure him. Then Jeſus anſwered and ſaid:
Perverſe and unbelieving race! how long muſt I
be with you? how long ſhall I endure you? Bring
18. him hither to me. And Jeſus rebuked the dæmon,
and it came out of him: and the child was well
19. from that moment. Then the diſciples came up to
Jeſus privately, and ſaid: Why could not we caſt
20. it out? And Jeſus ſaid unto them: Becauſe of
your want of faith. For, verily I ſay unto you, if
ye have faith, as a grain of muſtard-ſeed, ye will
ſay to this very mountain, Depart hence thither,
and it will depart: and nothing will be impoſſible
unto you.
22. Now, while they were in Galilee, Jeſus ſaid unto
them: The ſon of man is going to be delivered
23. up into the hands of men, who will kill him;

C. xvii. and he will be raiſed up on the third day: and they were very ſorry.

24. And, when they were come to Capernaum, the receivers of the tribute *for the temple* came up to Peter, and ſaid: Doth not your teacher pay the
25. tribute? He ſaith: Yes. And, when he came into the houſe, Jeſus ſpake firſt, and ſaid: What thinkeſt thou, Simon? from whom do the kings of the earth receive tribute; from their own ſons, or
26. from ſtrangers? Peter ſaith unto him: From ſtrangers. Jeſus ſaid unto him: So then the
27. ſons are free. Notwithſtanding, leſt they revolt at me, go to the ſea, caſt a hook, and take the fiſh that firſt cometh up: and, when thou openeſt his mouth, thou wilt find a piece of money: take and give it unto them for me and thee.

C. xviii. *Now* the diſciples came up to Jeſus at the very
v. 1. time, when they were diſputing which would be
2. greateſt in the kingdom of heaven. And Jeſus called a little child unto him, and ſet it in the
3. midſt of them, and ſaid: Verily I ſay unto you, unleſs ye turn, and become like theſe little children, ye can in no wiſe enter the kingdom of
4. heaven. Whoſoever, therefore, ſhall humble himſelf like this little child, he is greateſt in the king-
5. dom of heaven: and, whoſo ſhall receive one like
6. this little child in my name, he receiveth me: but, whoſoever ſhall lead into ſin one of theſe lowly *diſciples*, who believe in me, it were better for him, if a mill-ſtone, hanged about his neck, ſhould be
7. plunged in the depth of the ſea. Alaſs! for the world becauſe of temptations! For it muſt needs be

C. xviii. be that theſe temptations come; but alaſs! for that man, by whom the temptation cometh.
8. Wherefore, if thy hand or foot be leading thee to ſin, cut them off, and caſt *them* from thee: it is better for thee to go into life lame, or without a limb, than, with two hands or two feet, to be caſt
9. into everlaſting fire. And, if thine eye be leading thee to ſin, pluck it out, and caſt it from thee: it is better for thee to go into life with one eye, than, with two eyes, to be caſt into hell-fire.
10. Take heed, that ye deſpiſe not one of theſe lowly *diſciples*: for, I ſay unto you, their angels in heaven are always beholding the face of my father,
11. who *is* in heaven. For the ſon of man came to
12. ſave that which was loſt. What think ye? if a man have a hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine upon the mountains, and go and ſeek that which
13. hath gone aſtray? And, if he find it, verily I ſay unto you, he rejoiceth more over it, than over
14. the ninety and nine, which had not ſtrayed. Even ſo it is not the will of your father, who *is* in heaven, that one of theſe lowly *diſciples* ſhould be loſt.
15. Moreover, if thy brother have committed a fault againſt thee, go and convince him between thee and him alone: if he liſten to thee, thou haſt gain-
16. ed thy brother: but, if he liſten not, take with thee one or two more; that on the mouth of two or three witneſſes every declaration may be eſtabliſh-
17. ed. Now, if he liſten not to them, tell the church: and, if he liſten not to the church, let him be unto thee as the heathen and the tax-gatherer.

Verily

C. xviii. Verily I ſay unto you, whatſoever ye bind on
v. 18. earth, *that* will be bound in heaven; and, whatſo-
ever ye looſe on earth, *that* will be looſed in hea-
19. ven. Again, I ſay unto you, if two of you agree
about aſking any matter, it will be granted them
20. by my father, which is in heaven. For, where two
or three are come together in my name, there am
I in the midſt of them.
21. Then Peter came up to him, and ſaid: Maſter,
how many times, if my brother offend againſt me,
22. muſt I forgive him? as far as ſeven times? Jeſus
ſaith unto him: I ſay unto thee, not *only* as far as
23. ſeven times, but as ſeventy times ſeven. Therefore
the kingdom of heaven is like a king, who wiſht
24. to ſettle an account with his ſervants. Now, after
he had begun to ſettle, one was brought unto him
25. that owed him ten thouſand talents: and, foraſ-
much as he was unable to pay, his maſter ordered
him and his wife and children and all that he had
26. to be ſold, and payment to be made. The ſervant,
therefore, fell down on his knees before him, and
ſaid: Maſter, have patience with me, and I will
27. pay thee all. So the maſter took pity on that ſer-
vant, and looſt him, and forgave him the debt.
28. But that ſervant went out, and found one of his
fellow-ſervants, who owed him ſeven hundred
pence; and he ſeized him by the throat, and ſaid:
29. Pay me what thou oweſt. His fellow-ſervant,
therefore, fell down at his feet, and beſought him,
ſaying: Have patience with me, and I will pay thee
30. all. And he would not; but went and threw him
31. into priſon, 'till he ſhould pay the debt. Now, when
his fellow-ſervants ſaw what was done, they were
very

C. xviii. very ſorry; and went and told their maſter all that
v. 32. was done. Then his maſter called that ſervant
unto him, and ſaid: *O!* thou wicked ſervant! I
forgave thee all that debt, becauſe thou deſiredſt
33. me. Oughteſt not thou alſo to have pitied thy
34. fellow-ſervant, even as I pitied thee? And his en-
raged maſter gave him up to the gaolers, until he
35. ſhould pay all that was due unto him. So too
will my heavenly father do unto you, if from your
hearts ye forgive not every one his brother.

Ch. xix. Now, when Jeſus had finiſhed theſe words, he
v. 1. departed from Galilee, and came into the borders
2. of Judæa by the ſide of *the river* Jordan: and
great multitudes followed him, and he healed
3. them there. And the Phariſees came up to him,
to try him, and ſaid: Is it lawful for a man to di-
4. vorce his wife for any fault? Then he anſwered
and ſaid unto them: Have ye not read, that the
Creator, in the beginning, made them a male and
5. a female; and ſaid, *For this cauſe let a man leave fa-
ther and mother, and cleave unto his wife; and let the*
6. *two become one fleſh?* ſo that they are no longer
two, but one fleſh: what, therefore, God joined
7. together, let no man put aſunder. They ſay unto
him: Why then did Moſes command *us* to give a
8. writing of ſeparation, and to divorce her? He
ſaith unto them: Moſes, becauſe of the hardneſs
of your hearts, permitted you to divorce your
9. wives: but in the beginning it was not ſo. But,
I ſay unto you, whoſoever ſhall put away his wife,
ſaving for adultery, and marry another, *he* com-
mitteth adultery: and, whoſo marrieth her, that

Ch. xix. hath been divorced, *he* committeth adultery.
v. 10. His diſciples ſay unto him: If the caſe of the huſband be ſo with the wife, it is better not to
11. marry. But he ſaid unto them: None are capable
12. of that, ſave *they* to whom it is given. For there are eunuchs, who were ſo from their birth; and there are eunuchs, who were made ſo by men; and there are eunuchs, who made themſelves ſuch for the kingdom of heaven's ſake. Whoſo is able to endure it, let him endure it.
13. Then little children were brought unto him, that he might put his hands upon them, and pray:
14. and the diſciples rebuked them. But Jeſus ſaid: Suffer theſe little children to come unto me, and hinder them not: for of thoſe, who reſemble
15. them, is the kingdom of heaven. And he laid his hands on them, and departed thence.
16. And behold! one came up, and ſaid unto him: Good teacher, what good thing muſt I do, that I
17. may have eternal life? And he ſaid unto him: Why calleſt thou me good? none is good but God only: but, as thou wiſheſt to go into life, keep the
18. commandments. He ſaith unto him: Which? Jeſus ſaid: Theſe: *Thou ſhalt do no murder; thou ſhalt not commit adultery; thou ſhalt not ſteal; thou*
19. *ſhalt not bear falſe teſtimony; honour thy father and thy mother:* and, *Thou ſhalt love thy neighbour as thy-*
20. *ſelf.* The young man ſaith unto him: All theſe things have I kept from my youth up: what
21. lack I yet? Jeſus ſaid unto him: As thou wiſheſt to be perfect, go, ſell thy ſubſtance, and give *it* to the poor, and thou wilt have a treaſure in heaven:
22. and come and be with me. When the young man

Ch. xix. man heard that ſaying, he went away ſorrowful ;
v. 23. for he had great poſſeſſions. Then ſaid Jeſus to
his diſciples : Verily, I ſay unto you, a rich man
will hardly come into the kingdom of heaven.
24. Again, I ſay unto you, it is eaſier for a camel to
paſs through the eye of a needle, than for a rich
25. man to come into the kingdom of God. The diſ-
ciples, on hearing *this*, were wondering exceeding-
ly, and ſaying, What *rich man* then can be ſaved !
26. when Jeſus, looking earneſtly on them, ſaid : With
men this is impoſſible : but with God all things
27. are poſſible. Then Peter anſwered : Behold ! we
gave up every thing to come with thee : what
28. ſhall we have therefore ? And Jeſus ſaid unto
them : Verily I ſay unto you, ye, who have ac-
companied me, in the regeneration, when the ſon
of man ſitteth on the throne of his glory, will alſo
ſit upon twelve thrones, *as* judges of the twelve
29. tribes of Iſrael. And every one, who hath given
up houſes, or brethren, or ſiſters, or father, or mo-
ther, or wife, or children, or lands, for my name's
ſake, will receive them a hundred times over, and
30. obtain everlaſting life. But many, who *are* firſt,
will be laſt ; and the laſt *will be* firſt.

Ch. xx. For the kingdom of heaven is like a houſehold-
v. 1. er, who went out at the dawn of day to hire la-
2. bourers for his vineyard : and, having agreed with
ſome labourers for ſeven pence a day, he ſent them
3. into his vineyard. And he went out about the
third hour, and ſaw others ſtanding without work
4. in the market-place ; and he ſaid unto them : Go
ye alſo into the vineyard ; and, whatſoever is right,
5. I will give *it* you : ſo they went. Again he went

Ch. xx. out about the ſixth and ninth hour: and did in the
v. 6. ſame manner. Then, going out about the eleventh
hour, he found others ſtanding without work, and
ſaith unto them: Why are ye ſtanding here all the
day doing nothing? They ſay unto him: No one
7. hath hired us. He ſaith unto them: Go ye alſo into
the vineyard: and, whatever is right, *that ye* ſhall
8. receive. Now, in the evening, the owner of the
vineyard ſaith unto his ſteward: Call the labour-
ers, and give them their wages, from the laſt to
9. the firſt. And they of the eleventh hour came,
10. and received each ſeven pence. But, when the
firſt came, they ſuppoſed, that they ſhould receive
more: and they likewiſe received each ſeven
11. pence. But, when they received it, they murmur-
12. ed againſt the houſeholder, and ſaid: Theſe laſt
have been but one hour; and doſt thou make them
equal to us, who have borne the burden of the
13. day, and the ſcorching heat? But he anſwered
one of them, and ſaid: Friend, I do thee no
wrong: didſt not thou agree with me for ſeven
14. pence? Take thine own, and go thy way. I
chooſe to give unto this laſt even as unto thee.
15. May I not do as I pleaſe in my own affairs? Is
16. thine eye evil, becauſe I am kind? Thus the laſt
will be firſt; and the firſt, laſt.

17. And, as Jeſus was going up to Jeruſalem, he took
the twelve diſciples apart on the road, and ſaid
18. unto them: Behold! we are going up to Jeru-
ſalem; and the ſon of man will be delivered up
19. to the chief prieſts and ſcribes, who will ſen-
tence him to death, and deliver him up to the
Gentiles

Ch. xx. Gentiles to mock and to ſcourge and to crucify! and on the third day he will return to life.

20. Then came up to him the mother of the ſons of Zebedee with her ſons, falling down before
21. him, and aſking ſomething of him. And he ſaid unto her: What doſt thou deſire? She ſaith unto him: Grant that theſe my two ſons may ſit, the one on thy right hand and the other on the left,
22. in thy kingdom. But Jeſus anſwered and ſaid: Ye know not what ye are aſking. Can ye drink the cup, that I am going to drink; and be baptiſed with the baptiſm, that I am baptiſed with?
23. They ſay unto him: We can. Then he ſaith unto them: Ye will indeed drink my cup, and be baptiſed with the baptiſm, that I am baptiſed with: but to ſit on my right *hand* and on my left, is not mine to give, unleſs *to thoſe* for whom it is
24. prepared by my father. And, when the ten heard *this*, they were moved with indignation againſt
25. the two brethren. But Jeſus called them unto him, and ſaid: Ye know that the rulers of the Gentiles exerciſe a harſh authority, and their
26. princes lord it over them. Let it not be ſo among you: but, whoſoever deſireth to be greateſt
27. among you, let him wait upon you: and, whoſoever deſireth to be chief among you, let him
28. be your ſervant: even as the ſon of man came not to be waited upon, but to wait on *others*, and to give his life a ranſom for many.

29. And, as they were going from Jericho, a great
30. multitude accompanied him. And behold! two blind men, ſitting by the road, when they heard that Jeſus was paſſing by, cried out: Have mercy

Ch. xx. on us, Lord! *thou* ſon of David! And the mul-
v. 31. titude charged them to hold their tongues; but
they kept crying out the more: Have mercy on us,
32. maſter! *thou* ſon of David! And Jeſus ſtopt, and
called them, and ſaid: What do ye wiſh me to do
33. for you? They ſay unto him: Maſter, that our eyes
34. may be opened. Then Jeſus took pity on them,
and toucht their eyes; and immediately their eyes
lookt up: and they went with him.

Ch. xxi. And, when they drew nigh to Jeruſalem, and
v. 1. were come to Bethphage, at the mount of Olives,
then ſent Jeſus two diſciples forth, and ſaid unto
2. them: Go into that village over againſt you, and
ſtraightway ye will find an aſs tied, and a colt with
3. her: looſe and bring *them* to me. And, if any one
ſay aught unto you, tell him that the maſter hath
need of them: and ſtraightway he will ſend them.
4. Now all this came to paſs ſo as to fulfill the word
5. of the prophet, ſaying: *Tell ye the daughter of Sion,*
behold! thy king is coming unto thee; meek, and rid-
6. *ing on an aſs, and a colt the foal of an aſs.* And the
7. diſciples went and did as Jeſus bade them; and
brought the aſs and the colt, and put on them
8. their cloaths, and ſet *him* thereon. Then the
greater part of the multitude ſpred their garments
in the road; and others cut branches from the
9. trees, and ſtrewed *them* in the road. And the
multitudes, that went before and behind, kept
crying out, Hoſanna to the ſon of David! bleſſed
be he who cometh in the name of the Lord! Ho-
10. ſanna in the higheſt! And, when he was come
into Jeruſalem, the whole city was in motion, ſay-
ing:

Ch. xxi. ing: Who is this? And the multitudes ſaid: This
v. 11. is Jeſus the prophet, of Nazareth in Galilee.
12. And Jeſus went into the temple of God, and drave out all that were ſelling and buying in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,
13. and ſaith unto them: It is written, *This houſe of mine ſhall be a houſe of prayer:* but ye have made it a den of robbers.
14. And blind and lame *people* came up to him in
15. the temple, and he healed them. But, when the chief prieſts and ſcribes ſaw the wonders, which he did; and thoſe, who were with him, crying in the temple, Hoſanna to the ſon of David! they
16. were moved with indignation, and ſaid unto him: Doſt thou hear what theſe are ſaying? And Jeſus ſaith unto them: Yes. Have ye never read, *Out of the mouth of babes and ſucklings thou haſt prepared*
17. *praiſe?* And he left them, and went out of the city to Bethany; and lodged there that night.
18. Now, as he was returning into the city early in
19. the morning, he was hungry: and, ſeeing a fig-tree by the road, he went to it, and found nothing thereon but leaves. Upon which he ſaith unto it: Let no fruit grow on thee henceforward for ever!
20. And immediately it withered away. And, when his diſciples ſaw it, they were amazed, and ſaid:
21. How ſoon the fig-tree withered away! Jeſus anſwered and ſaid unto them: Verily, I ſay unto you, if ye have faith, and doubt not, ye will not only do *like* this of the fig-tree, but if ye ſay even to this mountain, Be thou removed, and caſt in-
22. to the ſea; it will be done. And, whatſoever

Ch. xxi. ye ſhall aſk in prayer with faith, *that* ye will receive.

23. And, when he was gone into the temple, the chief prieſts and elders of the people came up to him, as he was teaching, and ſaid: By what authority art thou doing theſe things? and, Who gave thee
24. this authority? Then Jeſus anſwered and ſaid unto them: I alſo will aſk you one thing; which if ye tell me, I will alſo tell you by what authority I do
25. theſe things. Whence was the baptiſm of John? from heaven, or from men? And they continued reaſoning with themſelves, ſaying: If we ſay from heaven, he will ſay, Why did ye not then believe
26. him? But, if we ſay from men, we are afraid of the multitude; for all hold John to be a prophet.
27. And they anſwered Jeſus: We cannot tell. Then he ſaid unto them: Neither will I tell you by what
28. authority I do theſe things. But what think ye? A certain man had two ſons; and he came up to the firſt, and ſaid: Child, go work to-day in my
29. vineyard. But he anſwered: I will not: yet af-
30. terwards changed his mind, and went. And he came up to the ſecond, and ſaid ſo *to him*; who an-
31. ſwered: I *will*, ſir: but went not. Which of theſe two did the will of *his* father? They ſay unto him: The firſt. Jeſus ſaith unto them: Verily, I ſay unto you, the tax-gatherers and harlots come before you
32. into the kingdom of God. For John came unto you, *who profeſs* to walk in righteouſneſs; and ye believed him not: but the tax-gatherers and harlots did believe him. And, when ye ſaw *this*, ye did not afterwards change your mind, and believe him.

Hear

Ch. xxi. Hear another parable. A houſeholder planted
v. 33. a vineyard, and put a fence about it, and dug a
wine-vat in it, and built a tower, and let it out
34. to huſbandmen, and went from home. Now,
when the fruit-ſeaſon was at hand, he ſent his ſer-
35. vants to the huſbandmen to receive his fruits. And
the huſbandmen took his ſervants and bet one, and
36. threw ſtones at another, and ſlew another. Again, he
ſent other ſervants more honourable than the firſt;
and they did unto them in the ſame manner.
37. Then laſt of all he ſent unto them his ſon, ſaying:
38. They will reverence my ſon. But the huſband-
men, when they ſaw the ſon, ſaid among them-
ſelves, This is the heir: come, let us kill him,
39. and ſeize his inheritance. So they took him and
40. caſt *him* out of the vineyard, and ſlew *him*. When,
therefore, the owner of the vineyard cometh, what
41. will he do to theſe huſbandmen? He will miſerably
deſtroy thoſe wicked men, and will let out the
vineyard to other huſbandmen, who will render
43. him the fruits in their ſeaſons. Therefore, I ſay
unto you, the kingdom of God will be taken
from you, and given to *the* Gentiles, who will
42. bring forth the fruits thereof. Then Jeſus ſaith
unto them: Have ye never read in the ſcriptures,
The ſtone, which the builders rejected, is become the
head of the corner: this was the Lord's doing, and
44. *is wonderful in our eyes?* Now, whoſoever ſhall fall
on this ſtone, he will be cruſhed to pieces; and, on
whomſoever it ſhall fall, *it* will grind him to pow-
45. der. And, when the chief prieſts and Phariſees
heard theſe parables, they knew that he was ſpeak-
46. ing of them; and wiſht to lay hold on him, but
feared

Ch. xxi. feared the multitudes; who regarded him as a prophet.

C. xxii. v. 1, 2. And Jeſus ſpake to them again in parables, ſaying: The kingdom of heaven is like a king,
3. who made a marriage-feaſt for his ſon; and ſent forth his ſervants to call them, who had been invited, to the feaſt: and they would not come.
4. Again he ſent forth other ſervants, ſaying: Tell them who were invited, Behold! I have prepared my dinner; my oxen and fatted beaſts are ſacrificed, and all things are ready: come unto the
5. feaſt. Then ſome ſlighted *him*, and went their way, one to his farm, and another to his mer-
6. chandiſe; but the reſt took his ſervants, and ill-
7. treated and ſlew *them*. Now, when the king heard *thereof*, he was enraged; and ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their
8. city. Then ſaith he to his ſervants: The feaſt indeed is ready; but they, who had been invited,
9. were not worthy: go ye, therefore, into the croſs roads; and, as many as ye find, invite to the feaſt.
10. And thoſe ſervants went out into the roads, and gathered together all whom they found, both bad and good; and the feaſt was filled with gueſts.
11. Now, when the king came in to view the gueſts, he ſaw there a man, not clothed in a wedding-
12. garment; and ſaid unto him: Friend, why cameſt thou in hither, not having a wedding-gar-
13. ment? But he was ſtricken dumb. Then ſaid the king to the ſervants: Bind him hand and foot, and take and caſt him into the outer darkneſs: there will be weeping and gnaſhing of the teeth.
14. For many are called, but few choſen.

Then

C. xxii. Then the Phariſees went and conſulted, how
v. 15. they might enſnare him by queſtions; and ſent
16. out to him their diſciples with the Herodians, ſaying: Teacher, we know that thou art true, and teacheſt the way of God in truth, and feareſt no one; for thou lookeſt not on the perſon of men:
17. tell us, therefore, what thinkeſt thou? Is it lawful
18. to give tribute unto Cæſar, or not? But Jeſus, knowing their malice, ſaid: Why are ye trying
19. me, *ye* hypocrites? ſhew me the tribute-money.
20. So they brought unto him a penny. And he ſaith unto them: Whoſe is this image and this
21. inſcription? They ſay unto him: Cæſar's. Then ſaith he unto them: Render, therefore, unto Cæſar the things that are Cæſar's; and unto God the
22. things that are God's. Now, when they heard *this*, they were aſtoniſhed; and left him, and went away.
23. The ſame day came to him the Sadducees, who ſay there is no reſurrection; and queſtioned him,
24. ſaying: Teacher, Moſes ſaid, *If a man die without children, his brother ſhall marry his wife, and raiſe up*
25. *children for his brother.* Now there were with us ſeven brethren: and the firſt married; and, dying
26. without iſſue, left his wife for his brother. In like manner the ſecond alſo, and the third, to *all* the
27, 28. ſeven. Laſt of all the woman died alſo. In the reſurrection, therefore, whoſe wife will ſhe be of
29. theſe ſeven? for they all married her. Jeſus anſwered them and ſaid: Ye deceive yourſelves, *from* not conſidering the ſcriptures and the power of God.
30. For, in the reſurrection, there is no marrying nor giving in marriage; but they are as angels of God
31. in heaven. Now, concerning the reſurrection of the

C. xxii. the dead, have ye not read what was ſpoken unto
v. 32. you by God, ſaying: *I am the God of Abraham, and the God of Iſaac, and the God of Jacob?* God is
33. not a God of the dead, but of the living. And, when the multitudes heard *it*, they were amazed at his teaching.
34. Now, when the Phariſees heard that he had ſi-
35. lenced the Sadducees, they came together for the
ſame purpoſe *as the Sadducees.* And one of them,
a teacher of the law, made trial of him with this
36. queſtion: Teacher, which is the greateſt com-
37. mandment in the law? Then Jeſus ſaid unto him;
Thou ſhalt love the Lord thy God with all thy heart,
38. *and with all thy ſoul, and with all thy mind:* this is
39. the firſt and greateſt commandment. And the
ſecond *is* like unto it: *Thou ſhalt love thy neighbour*
40. *as thyſelf.* On theſe two commandments hang all
the law and the prophets.
41. Then, while the Phariſees were together, Jeſus
42. queſtioned them, ſaying: What think ye of the
Chriſt? whoſe ſon is he? They ſay unto him;
43. David's. He ſaith unto them: Why then doth
44. David by *the* ſpirit call him Lord, ſaying, *The Lord ſaid unto my Lord, Sit thou on my right hand,*
45. *'till I make thine enemies thy footſtool?* Since, therefore, David calleth him Lord, how can *the Chriſt*
46. be his ſon? And no one was able to anſwer him a word: neither durſt any one from that day forth aſk him another queſtion.

C. xxiii. Then ſaid Jeſus to the multitudes and to his
v. 1, 2. diſciples: The ſcribes and Phariſees are placed
3. in the ſeat of Moſes: whatſoever, therefore, they bid

C. xxiii. bid you obſerve, obſerve and do; but do ye not
according to their works: for they give inſtruc-
4. tions, and perform them not. Accordingly, they
bind up burdens, heavy and hard to bear; and
place them on men's ſhoulders, but refuſe to ſtir
5. them with a finger. Now they perform all their
works to be ſeen by men: they make broad their
phylacteries, and enlarge the borders of their gar-
6. ments, and love the firſt place at feaſts and the
7. firſt ſeats in the ſynagogues, and greetings in the
8. ſtreets, and to be called by men, *Maſter!* But be
not ye called Maſter! for one is your maſter,
9. *even* the Chriſt. And call ye no man your father
on earth; for one is your father, which is in hea-
10. ven; and ye all are brethren. Nor be ye called
guides; for one is your guide, *even* the Chriſt.
11. But let the greateſt among you be your ſervant:
for, whoſoever raiſeth himſelf up, *he* will be
12. brought low; and, whoſoever humbleth himſelf,
he will be exalted.
13. Alaſs for you, ſcribes and Phariſees! hypocrites!
for ye devour widows' houſes, though ye pray at
the ſame time with a long preamble: therefore ye
14. will receive greater puniſhment. Alaſs for you,
ſcribes and Phariſees! hypocrites! for ye ſhut the
kingdom of heaven in the face of men: ye go
not in yourſelves, nor ſuffer thoſe, who are go-
15. ing in, to enter. Alaſs for you, ſcribes and Pha-
riſees! hypocrites! for ye go about ſea and land
to gain one proſelyte; and then make him a child
16. of hell, more deceitful than yourſelves. Alaſs for
you, ye blind guides! who ſay: Whoſoever ſwear-
eth by the temple, it is nothing; but, whoſoever
ſweareth

C. xxiii. ſweareth by the gold of the temple, *he* is bound
v. 17. by the oath. *Ye* blind and fooliſh *men!* which
then is greater? the gold, or the temple that ſanc-
18. tifieth the gold? And, Whoſoever ſweareth by
the altar, it is nothing; but, whoſoever ſweareth
19. by the gift upon it, *he* is bound by the oath. *Ye*
blind and fooliſh *men!* which is greater? the gift,
20. or the altar that ſanctifieth the gift? Whoſoever,
therefore, ſweareth by the altar, *he* ſweareth *not*
21. *only* by it, but *alſo* by every thing upon it: and,
whoſoever ſweareth by the temple, *he* ſweareth
not only by it, but *alſo* by him who dwelleth in it:
22. and, whoſoever ſweareth by heaven, *he* ſweareth
not only by the throne of God, but *alſo* by him who
23. ſitteth on it. Alaſs for you, ſcribes and Phariſees!
hypocrites! for ye pay tythe *even* of mint, aniſe,
and cummin; but omit the weightier matters of
the law, juſtice *and* mercy and faithfulneſs: theſe
ought ye to do, and not leave the other undone.
24. *Ye* blind guides! who ſtrain out the gnat, but
25. ſwallow down the camel. Alaſs for you, ſcribes
and Phariſees! hypocrites! for ye make clean the
outſide of the cup and diſh, whilſt they are full
26. within of rapine and exceſs. Thou blind Phariſee!
make clean firſt the inſide of the cup and platter,
27. that the outſide alſo may *then* be clean. Alaſs
for you, ſcribes and Phariſees! hypocrites! for
ye are like whitened ſepulchres, which appear
indeed clean without, but within are full of dead
28. men's bones and of all uncleanneſs. In the ſame
manner ye alſo appear outwardly righteous unto
men, but inwardly are full of hypocriſy and ini-
29. quity. Alaſs for you, ſcribes and Phariſees! hy-

C. xxiii. pocrites! for ye build the ſepulchres of the pro-
v. 30. phets, and garniſh the tombs of the righteous; and
ſay: If we had been in the days of our fathers,
we would not have been partakers with them in
31. the blood of the prophets. So that ye bear wit-
neſs of yourſelves, that ye are ſons of the murder-
32. ers of the prophets; and will fill up the meaſure
33. of your fathers. *Ye* ſerpents! *ye* brood of vi-
pers! how can ye eſcape the puniſhment of hell?
34. Wherefore, behold! I ſend forth unto you pro-
phets, and wiſe men, and ſcribes; and ſome ye will
kill and crucify, and ſome ye will ſcourge in your
35. ſynagogues, and purſue from city to city: ſo that
upon you will come all the righteous blood poured
out upon the earth, from the blood of Abel the righ-
teous to the blood of Zachariah, ſon of Barachiah,
whom ye ſlew between the temple and the altar.
36. Verily, I ſay unto you, all this *blood* will come
upon this very generation.
37. *O!* Jeruſalem! Jeruſalem! who killeſt the pro-
phets, and ſtoneſt them who are ſent unto thee;
often was I deſirous of gathering thy children to-
gether, as a bird gathereth her young together
38. under her wings! but ye refuſed. Behold! this
39. your temple will be left unto you deſolate: for I
ſay unto you, Ye ſhall not ſee me henceforth, 'till
ye ſay, Bleſſed *be* he, who cometh in the name of
the Lord!

C. xxiv. And Jeſus went out of the temple, and was go-
v. 1. ing away; when his diſciples came up to ſhew
2. him the buildings of the temple. Then Jeſus ſaid
unto them: Do ye gaze on all theſe things? Ve-
rily,

C. xxiv. rily, I ſay unto you, there is not here a ſtone upon a ſtone, that will not be looſened and thrown down.

3. Now, as he was ſitting on the mount of Olives, the diſciples came up to him privately, and ſaid: Tell us, when theſe things will be; and what *will be* the ſign of thy coming and of the end of the age?
4. And Jeſus anſwered and ſaid unto them: Take
5. heed that no one deceive you: for many will come in my name, ſaying, I am the Chriſt: and will
6. deceive many. But ye will hear of wars and rumours of wars: ſee that ye trouble not yourſelves; for theſe things muſt come to paſs: but the end is
7. not yet. For nation will riſe up againſt nation, and kingdom againſt kingdom; and *there* will be famines, and peſtilences, and earthquakes in *divers*
8. places. Yet all theſe things are *but* a beginning of
9. ſorrows. Then too ye will be delivered up to affliction, and be killed: and ye will be hated by
10. all nations for my name's ſake. And then will many fall off; and deliver up one another, and
11. hate one another. And many falſe prophets will
12. ariſe, and deceive many; and, becauſe iniquity will be multiplied, the love of many *of my diſciples*
13. will become cold. But he, who endureth to the
14. end, will be ſafe. And theſe glad tidings of the kingdom *of God*, will be proclaimed in all the world, for a teſtimony to all nations: and then
15. will the end come. When, therefore, ye ſee on the holy ground that deſtructive abomination, ſpoken of by Daniel the prophet: (let him, who read-
16. eth, underſtand) then let them in Judæa flee into
17. the mountains: let not him, that is upon the roof,

C. xxiv. go down to take away any thing out of his houſe:
v. 18. and let not him, that is at *his* farm, turn back to
19. take away his cloaths *with him*. But alaſs for them
that are with child, and them that give ſuck in thoſe
20. days! And pray that your flight be not in rainy wea-
21. ther, nor in a ſabbatical year: for then will be great
affliction, ſuch as was not ſince the beginning of
22. the world to that very *time*; nor ever will be. And,
unleſs thoſe days were ſhortened, no fleſh could
be preſerved; but, for the ſake of the choſen, thoſe
days will be ſhortened.
23. Then, if any one ſay unto you, Lo! here is the
24. Chriſt, or there! believe *him* not: for falſe Chriſts
will riſe up, and falſe prophets; and will propoſe
great ſigns and wonders, ſo as to draw after them,
25. if they can, even the choſen. Behold! I have
26. forewarned you. Therefore, if they ſay unto you,
Behold! he is in the wilderneſs; go not forth:
Behold! he is in a retired chamber; believe *them*
27. not. For, as the lightning iſſueth from the eaſt
and ſhineth to the weſt, ſo *ſudden* alſo will this
28. coming of the ſon of man be. For, whereſoever
the carcaſe is, there will the eagles be gathered
together.
29. Now, immediately after this tribulation of thoſe
days, the ſun will be darkened, and the moon
will not give her light: the ſtars will fall from hea-
ven, and the firmament of the heavens will be
30. ſhaken. And then will the ſign of the ſon of man
appear in heaven; and then will all the tribes of
the land lament, and ſee the ſon of man coming
on the clouds of heaven with power and great
31. glory. And he will ſend forth his meſſengers with

C. xxiv. a loud-ſounding trumpet, and they will gather together his choſen from the four winds, from one end of heaven to the other.

32. Learn then the compariſon of the fig-tree. When it's tender branch is already come, and the leaves ſpring forth, ye know that the ſummer is nigh:
33. ſo likewiſe know, when ye ſee all theſe things,
34. that *he* is nigh, *even* at the door. Verily, I ſay unto you, this very generation will not paſs away,
35. 'till all theſe things be done. The heaven and the earth will ſooner paſs away, than theſe words of mine paſs away.
36. But the very day and hour no one knoweth; not even the angels of heaven; but my father
37. only. As the days, however, of Noah *were*, ſo
38. too this coming of the ſon of man will be. For, as in thoſe days before the flood, they were eating and drinking, marrying and given in marriage,
39. until the day of Noah's entrance into the ark, and were not aware of the flood that was coming to carry them all away: ſo too this preſence of the
40. ſon of man will be. Then, of two men at the
41. farm, one will be taken, and the other left. Of two women grinding at the mill, one will be taken,
42. and the other left. Watch, therefore; for ye know not at what hour your maſter cometh.
43. But this ye know, that if the maſter of the family had known in what watch the thief was coming, he would have kept awake, nor have ſuffered his
44. houſe to be broken into. Therefore, be ye alſo ready; for in an hour, when ye are not expecting him, the ſon of man will come.

Who

C. xxiv. Who then is that faithful and prudent ſervant,
v. 45. whom his maſter ſet over the ſervants to give
46. them their ſuſtenance in *it's* ſeaſon? Happy that
ſervant, whom his maſter, at his coming, ſhall
47. find thus employed! Verily, I ſay unto you, he
will give him the charge of all his ſubſtance.
48. But, if the ſervant be wicked, and ſay in his
49. heart, My maſter is long in coming: and begin
to beat his fellow-ſervants, and to eat and drink
50. with drunkards; in a day, when that ſervant
is not expecting, will his maſter come; and in an
51. hour, when he is not aware; and will cut him
in two, and appoint his portion with the ungod-
ly: there will be weeping and gnaſhing of the
teeth.

Ch. xxv. Then will the kingdom of heaven be like unto
v. 1. ten virgins, who took their lamps, and went out
2. to meet the bridegroom. Now five of them were
3. prudent, and five were fooliſh. The fooliſh took
4. their lamps, and no oil with them: but the pru-
dent took oil in their veſſels with their lamps.
5. So, as the bridegroom was long in coming, they
6. all grew drowſy, and fell aſleep. But at midnight
there was a cry, Behold! the bridegroom is com-
7. ing! go forth to meet him. Then all thoſe vir-
gins rouſed themſelves, and trimmed their lamps.
8. And the fooliſh ſaid unto the prudent: Give us of
9. your oil, for our lamps are going out. The pru-
dent anſwered: There may not be enough for
us and you: go then rather to them who ſell,
10. and buy for yourſelves. Now, while they were
gone to buy, the bridegroom came; and they,

C. xxv. who were ready, went in with him to the mar-
v. 11. riage-ſupper: and the door was ſhut. Then af-
terwards come alſo the other virgins, and ſay:
12. Maſter! maſter! open *the door* for us. But he an-
ſwered and ſaid: Verily, I ſay unto you, I know
13. you not. Wake, therefore: for ye know neither
14. the day nor the hour. Like a man, who called his
ſervants, when he went from home, and delivered
15. unto them his ſubſtance; giving five talents to one,
and two to another, and to another, one; to each
according to his ſeveral ability: and ſtraightway
16. departed. Then he, who had received the five
17. talents, went and traded with them, and made
five talents more. And likewiſe he, *who had*
18. *received* the two *talents*, gained alſo two more.
But he, who had received the one *talent*, went
and dug in the ground, and hid his maſter's
19. money. After ſome time, the maſter of thoſe
ſervants cometh to ſettle his account with them.
20. Then he, who had received the five talents,
came up and brought to *him* five talents more,
ſaying: Maſter, thou deliveredſt to me five ta-
lents: behold! I have gained beſides them five
21. talents more. And his maſter ſaid unto him:
Well *done*, good and faithful ſervant! thou haſt
been faithful in a little; I will ſet thee over
22. much: come thou into the joy of thy maſter. He
alſo, who had received the two talents, came up,
and ſaid: Maſter, thou deliveredſt to me two ta-
lents: behold! I have gained beſides them two ta-
23. lents more. His maſter ſaid unto him: Well *done*,
good and faithful ſervant! thou haſt been faithful
in a little: I will ſet thee over much: come thou
into

C. xxv. into the joy of thy maſter. He alſo, who had re-
v. 24. ceived the one talent, came up, and ſaid: Maſter,
I knew thee to be a hard man, reaping where thou
didſt not ſow, and gathering together where thou
25. didſt not ſcatter: ſo I was afraid, and went and
hid thy talent in the ground. Lo! thou haſt thine
26. own *again*. Then his maſter anſwered and ſaid:
Wicked and ſlothful ſervant! didſt thou know,
that I reap where I ſowed not; and gather toge-
27. ther where I have not ſcattered? Thou oughteſt,
therefore, to put my money to the bankers; and
at my coming I ſhould have received mine own
28. with intereſt. Take therefore the talent from this
man, and give it to him, who hath the ten talents.
29. For to every one, who hath *much*, abundance will
be given: but from him, who hath little, even that
30. little will be taken. And caſt this unprofitable
ſervant into the outer darkneſs: there will be weep-
ing and gnaſhing of the teeth.
31. Now, when the ſon of man cometh in his glory,
and all the holy angels with him, then will he ſit
32. on the throne of his glory. And in his preſence
will be gathered together all nations; and he will
ſeparate them from each other, even as a ſhepherd
33. ſeparateth the ſheep from the goats. And he will
ſet the ſheep on his right hand, and the goats on
34. *his* left. Then will the king ſay to thoſe on his
right hand: Come, bleſſed *children* of my father!
inherit the kingdom prepared for you from the
35. foundation of the world. For I was hungry, and
ye gave me food: I was thirſty, and ye gave me
36. drink: I was a ſtranger, and ye entertained me;
naked, and ye clothed me; ſick, and ye took care

C. xxv. of me; in priſon, and ye came unto me. Then
v. 37. will the righteous anſwer: Lord, when did we
ſee thee hungry, and give thee food? or thirſty,
38. and give thee drink? When did we ſee thee a
ſtranger, and entertain thee; or naked, and clothe
39. thee? When did we ſee thee ſick, or in priſon,
40. and come unto thee? And the king will anſwer:
Verily, I ſay unto you, inaſmuch as ye did *it* to
one of the leaſt of theſe my brethren, ye did *it*
unto me.
41. Then will he ſay alſo to them on the left hand:
Away from me, ye curſed! into that everlaſting
42. fire, prepared for the devil and his angels. For I
was hungry, and ye gave me no food: I was
43. thirſty, and ye gave me no drink: I was a ſtranger,
and ye did not entertain me: naked, and ye cloth-
ed me not; ſick and in priſon, and ye took no
44. care of me. Then will they alſo anſwer: Lord,
when did we ſee thee hungry, or thirſty, or a
ſtranger, or naked, or ſick, or in priſon, and did
45. not relieve thee? Then he will anſwer: Verily, I
ſay unto you, inaſmuch as ye refuſed *it* to one of
46. the leaſt of theſe, ye refuſed *it* to me. So theſe
will go away into everlaſting puniſhment; but the
righteous into everlaſting life.

C. xxvi. And, when Jeſus had finiſhed all theſe words,
v. 1, 2. he ſaid unto his diſciples: Ye know that in two
days is the paſſover; when the ſon of man will be
delivered up to be crucified.
3. Then the chief prieſts, and the ſcribes, and the
elders of the people, gathered themſelves together
at the palace of the high-prieſt, whoſe name was
Caiaphas;

C. xxvi. Caiaphas: and conſulted how to take Jeſus pri-
v. 4, 5. vately, and kill him: but agreed in ſaying, Not during the feſtival, leſt there be an uproar among the people.

6. So, while Jeſus was in Bethany, in the houſe of
7. Simon the leper, a woman came up to him with an alabaſter box of perfumed ointment, very coſtly, and poured *ſome* upon his head as he was ſit-
8. ting at table. Now, when his diſciples ſaw *it*,
9. they were moved with indignation, and ſaid: Why *is* this waſte? for this very ointment might have been ſold for a great *ſum*, and given to the poor.
10. When Jeſus knew *this*, he ſaid unto them: Why trouble ye the woman? ſhe hath done a good deed
11. for me. For ye have the poor always with you;
12. but me ye have not always. For ſhe ſhed this
13. ointment upon my body to embalm me. Verily, I ſay unto you, whereever this goſpel ſhall be preached in the whole world, what ſhe did will be alſo ſpoken of, for a memorial of her.

14. Then one of the twelve, named Judas Iſcariot,
15. went to the chief prieſts, and ſaid: What are ye willing to give me for delivering him up unto you?
16. Then they paid him thirty pieces of ſilver. And from that time he was ſeeking a good opportunity to deliver *Jeſus* up.

17. Now, on the firſt day of unleavened bread, the diſciples came up to Jeſus, and ſaid: Where wilt thou that we make ready for thee to eat the paſſ-
18. over? And he ſaid: Go into the city to ſuch a man, and tell him: The teacher ſaith, My ſeaſon is at hand: may I keep the paſſover at thy houſe
19. with my diſciples? And the diſciples did as Je-

C. xxvi. ſus bade them: and made ready the paſſover.
v. 20. Now, in the evening, he ſat down to table with
21. the twelve; and, as they were eating, ſaid: Verily, I ſay unto you, one of you will deliver me up.
22. And they were very ſorrowful; and began, each of
23. them, to ſay unto him: Maſter, is it I? Then he anſwered and ſaid: He, that is dipping his hand
24. with me in this diſh, will deliver me up. The ſon of man indeed is going to ſuffer death, as it is written of him: but alaſs for that man, by whom the ſon of man will be delivered up! It were bet-
25. ter for that man, had he not been born. Then Judas, who delivered him up, anſwered: Maſter, is it I? He ſaith unto him: It is.
26. Now, as they were eating, Jeſus took the loaf; and, after bleſſing *God*, he brake *it*, and gave to his diſciples, and ſaid: Take, eat; this is my body.
27. He took alſo the cup; and, when he had given
28. thanks *to God*, gave *it* to them, ſaying: Drink ye all of it: for this is my blood, that *blood* of the new covenant, which is poured out for many, unto re-
29. miſſion of ſins. Now, I ſay unto you, I will not drink henceforth of this fruit of the vine, 'till that day when I drink it new with you in the kingdom
30. of my father. And, after a hymn, they went out into the mount of Olives.
31. Then ſaith Jeſus unto them: Ye will all forſake me this very night; as it is written, *I will ſmite*
32. *the ſhepherd; and the ſheep of the flock will be ſcattered abroad:* but, after I am raiſed up, I will go before
33. you into Galilee. Then Peter anſwered, and ſaid unto him: Though they all forſake thee, *yet* will
34. I never forſake thee. Jeſus ſaid unto him: Verily,

C. xxvi. ly, I ſay unto thee, this very night, before the cock
v. 35. crow, thou wilt deny me thrice. Peter ſaith unto him: Even though I muſt die with thee, I will in no wiſe deny thee. And ſo ſaid all the diſciples.
36. Then cometh Jeſus to a place called Gethſemane; and ſaith unto the diſciples: Stay here, 'till
37. I have been to pray yonder. And he took with him Peter and the two ſons of Zebedee; and was in
38. an agony of exceſſive anguiſh. Then ſaith he unto them: My ſoul is exceedingly diſmayed with a deadly ſorrow: tarry here, and watch with me.
39. And he went a little forwards, and fell upon his face, and prayed, ſaying: O! my father! if it be poſſible, let this cup be removed from me! never-
40. theleſs, not my will, but thine, be done! And, on coming to the diſciples and finding them aſleep, he ſaith to Peter: So, could ye not watch with me ſo ſhort a time as this? Watch and pray, that
41. ye come not into *ſuch* a trial. The ſpirit indeed
42. *may be* ready, but the fleſh *is* weak. Again, he went from *them* a ſecond time, and prayed, ſaying: O! my father! if this cup cannot be removed from
43. me, and I muſt drink it; thy will be done! And, when he came, he findeth them aſleep again; for
44. their eyes were heavy. And he left them, and went away again, and prayed a third time, uttering the
45. ſelf-ſame words. Then cometh he to his diſciples, and ſaith unto them: Are ye ſtill aſleep, and giving yourſelves to reſt? Behold! the moment is come for the ſon of man to be delivered up into
46. the hands of the heathen. Ariſe; let us be gone: behold! he, that is going to deliver me up, is
47. here. Now, whilſt *Jeſus* was yet ſpeaking, lo! Judas,

C. xxvi. Judas, one of the twelve, came; and with him a great multitude, with ſwords and ſtaves, from the
48. chief prieſts and elders of the people: and he had given them a ſign, ſaying: *The man*, whom I ſhall
49. kiſs, is he: lay hold on him. And forthwith he came up to Jeſus, and ſaid: Peace, maſter! and
50. fondly kiſt him. So Jeſus ſaid unto him: Friend, for what art thou come? Then they went up, and
51. put out their hands, and ſeized Jeſus. And behold! one of them, *who were* with Jeſus, ſtretcht out his hand to draw his ſword; and ſmote the ſervant of the high-prieſt, and took off his ear.
52. Then ſaith Jeſus unto him: Put back thy ſword into it's place: for all, who take up a ſword, ſhall
53. periſh by a ſword. Doſt thou think then, that I am not able at this moment to beſeech my father; and he would furniſh me with more than twelve
54. legions of angels? But how muſt the ſcriptures be then fulfilled, *which ſay*, that *theſe things* muſt thus
55. be done? At the ſame time Jeſus ſaid unto the multitudes: Am I a murderer, that ye are come out in a body againſt me, with ſwords and ſtaves, to ſeize me? I was with you, day after day, teach-
56. ing in the temple; and ye did not ſeize me. But all this is ſo done that the ſcriptures of the prophets may be fulfilled. Then all the diſciples for-ſook him, and fled.
57. Now they, who had ſeized Jeſus, carried *him* away to Caiaphas, with whom the ſcribes and the elders
58. were aſſembled. But Peter followed at a diſtance, as far as to the hall of the high-prieſt; and went in; and was ſitting with the attendants to ſee
59. the end. And the chief prieſts, and the elders, and

C. xxvi. and all the council, were ſeeking falſe teſtimony againſt Jeſus, to cauſe him to be put to death:
60. but found it not, though many falſe witneſſes came
61. up. At laſt came up two *witneſſes*, ſaying: This man ſaid, I am able to deſtroy the temple of God,
62. and to build it in three days. And the high-prieſt aroſe, and ſaid unto him: Doſt thou make no anſwer? What are theſe *men* witneſſing againſt thee?
63. But Jeſus was ſtill ſilent. And the high-prieſt ſaid unto him: I require thee to ſwear by the living God, and tell us, whether thou be the Chriſt, the
64. ſon of God. Jeſus ſaith unto him: I am. Moreover I tell you, ye will ſoon ſee the ſon of man ſitting on the right *hand* of divine power, and com-
65. ing upon the clouds of heaven. Then the high-prieſt rent his cloaths, ſaying: He hath ſpoken evil againſt God. What need have we more of witneſſes? Behold! ye have now heard his wicked
66. ſpeech. What think ye? They anſwered and
67. ſaid: He is guilty of death. Then they ſpat in his face; and *ſome* ſmote him on the head with their fiſts, and others on the face with their open hands,
68. ſaying: Tell us, thou prophet Chriſt! which is he who ſmote thee?
69. Now Peter was ſitting at a diſtance in the hall; and one of the maid-ſervants came up to him and
70. ſaid: Thou alſo waſt with Jeſus the Galilean. But he denied it in the preſence of them all, ſaying:
71. I know not what thou meaneſt. And, after he had gone out into the porch, another *maid-ſervant* ſaw him, and ſaith unto them who were there:
72. This *man* alſo was with Jeſus of Nazareth. And he denied *it* again, with an oath; I do not know

that

C. xxvi. that man. A little while after, ſome, who were
v. 73. ſtanding *there*, came up, and ſaid to Peter: Surely thou art one of them: and indeed thy ſpeech
74. diſcovereth thee. Then he began to wiſh curſes upon himſelf, and to ſwear: I do not know the
75. man. And immediately the cock crew: and Peter called to mind the declaration of Jeſus, *who* had ſaid unto him, Before the cock crow, thou wilt deny me thrice: and he went out and wept bitterly.

C. xxvii. Now, early in the morning, all the chief prieſts
v. 1. and the elders of the people conſulted againſt Je-
2. ſus, to put him to death. And they bound him, and carried *him* away, and delivered him up to
3. Pontius Pilate the governour. Then Judas, who had delivered him up, ſeeing that he was condemned, repented; and gave back the thirty pieces
4. of ſilver to the chief prieſts and the elders, ſaying: I ſinned in delivering up innocent blood. But they
5. ſaid: What *is that* to us? look thou *to that*. Then he threw down the pieces of money in the temple, and withdrew: and, after his departure, was
6. choaked with anguiſh. Upon this, the chief prieſts took the pieces of ſilver, and ſaid: It is not lawful to put them into the ſacred treaſury, becauſe
7. they are the price of blood: ſo, after conſultation *thereon*, they bought with them the potter's field,
8. to bury ſtrangers in. Wherefore, that field hath
9. been called the Field of Blood to this day. Then was fulfilled this declaration of Jeremiah the prophet: *And they took the thirty pieces of ſilver, the price of him who was valued, whom the children of Iſrael valued;*

C. xxvii. *valued; and gave them for the potter's field, as the*
v. 10. *Lord appointed me.*
11. Now Jeſus ſtood before the governour; and the governour aſkt him, ſaying: Thou art then the
12. king of the Jews? Jeſus ſaid unto him: I am. And, whilſt he was accuſed by the chief prieſts and the
13. elders, he made no anſwer. Then ſaith Pilate unto him: Doſt not thou hear what they are witneſſing
14. againſt thee? And he did not anſwer a ſingle queſtion; ſo that the governour marvelled great-
15. ly. Now, during the feſtival, the governour uſed to releaſe unto the multitude one priſoner, which-
16. ever they deſired. And they had then a noted
17. priſoner, named Barabbas. Therefore, while they were aſſembled, Pilate ſaid unto them: Which do ye wiſh me to releaſe unto you? Barabbas, or Je-
18. ſus named Chriſt? For he knew, that they had delivered him up through hatred.
19. Now, while he was ſitting on the judgement-ſeat, his wife ſent unto him, ſaying: Have thou nothing to do with that righteous man: for I have ſuffered much in a dream this day becauſe of him.
20. But the chief prieſts and the elders perſuaded the multitudes to aſk Barabbas from *him*, and leave
21. Jeſus to die. Then the governour ſaid unto them again: Which of the two do ye wiſh me to re-
22. leaſe unto you? And they ſaid: Barabbas. Pilate ſaith unto them: What muſt I do then with Jeſus, named Chriſt? They all ſay unto him:
23. Let him be crucified. And the governour ſaid: What crime then hath he committed? But they cried out the more, ſaying: Let him be crucified.
24. Now Pilate, ſeeing that he did no good, and that

C. xxvii. only a greater uproar was made, took water, and
washt his hands before the multitude, saying: I
am guiltless of the blood of this righteous *man:*
25. look ye to it. And all the people answered: His
26. blood *be* upon us and upon our children! Then
released he Barabbas unto them: and, when he had
scourged Jesus, delivered him up to be crucified.
27. Then the soldiers of the governour took Jesus
with them to the Prætorium, and assembled against
28. him the whole band: and, after they had stripped
29. him, put round him a scarlet robe; and platted a crown of thorns, and placed it on his head, with a reed in his right hand: and they knelt before him, and kept mocking him, saying: Hail,
30. king of the Jews! And they spat upon him, and took the reed, and continued smiting him on the
31. head. And, after mocking him, they took off the robe, and put his own cloaths on him, and carried
32. him away to crucify him. Now, as they were going out of *the city*, they met with a man of Cyrene, Simon by name: him they forced to carry his cross.
33. And, when they were come to a place called Gol-
34. gotha, [*which means a place of a skull*] they gave him vinegar, mingled with bitters, to drink: and,
35. when he had tasted *it*, he refused to drink. So, after they had nailed him to the cross, they parted his garments among themselves by casting lots *for*
36, 37. *them:* and sat down there to guard him. And they placed over his head this writing of his accusation: THIS IS JESUS THE KING OF THE JEWS.
38. Then two murderers were crucified with him, one on *the* right hand, and one on *the* left.
39. Now they, who were passing by, kept railing at

C. xxvii. him, wagging their heads, and ſaying: *Thou*, who
v. 40. canſt deſtroy the temple, and build it in three days,
ſave thyſelf! As thou art a ſon of God, come
41. down from the croſs. Likewiſe the chief prieſts
alſo, with the ſcribes and elders, mockt *him*, and
42. ſaid: He ſaved others; cannot he ſave himſelf?
If he be the king of Iſrael, let him now come
down from the croſs, and we will believe him.
43. He truſted in God: let *God* now deliver him, if he
approveth him: for he ſaid, I am a ſon of God.
44. And in the ſame manner the murderers alſo, who
were crucified with him, reproacht him.
45. Now there was a darkneſs over all the land from
46. the ſixth hour unto the ninth hour. And, about
the ninth hour, Jeſus cried out with a loud voice:
Eli! Eli! lama ſabachthani? that is: My God!
47. my God! why haſt thou forſaken me? So when
ſome, who were ſtanding there, heard this, they
48. ſaid: He is calling for Elias. And ſtraightway
one of them ran, and took a ſpunge, and put it,
full of vinegar, on a reed, and gave him to drink.
49. But others were ſaying: Hold! let us ſee, whe-
50. ther Elias is coming to deliver him. Now, when
Jeſus had cried out again with a loud voice, he ex-
51. pired. And behold! the vail of the temple was
ſlit from the top to the bottom; and the earth
52. ſhook; and the rocks were ſplit; and the tombs
were opened; and many bodies of the ſaints, who
53. were aſleep, awoke, and went out of their tombs,
after they awoke, into the holy city; and were
ſeen by many.
54. Now, when the centurion and his fellow ſol-
diers, who were guarding Jeſus, perceived the
earth-

C.xxvii. earthquake, and what had happened, they were greatly afraid, and ſaid: Certainly this was a ſon of God!

55. And ſeveral women were there looking on afar off, who had accompanied Jeſus from Galilee, and
56. waited on him: among whom was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of the ſons of Zebedee.

57. Now, in the evening a rich man of Arimathea, named Joſeph, (who had been too a diſciple of
58. Jeſus) went up to Pilate, and aſkt of him the body of Jeſus. Then Pilate commanded the body to
59. be given him. So Joſeph took the body, and wrapt
60. it in a clean linen cloth, and laid it in his own new tomb, which he had hewn in the rock; and rolled up a great ſtone to the entrance of the tomb, and
61. went away. And Mary Magdalene was there, and the other Mary, ſitting over againſt the ſepulchre.

62. On the next day, the day after the preparation, the chief prieſts and the Phariſees came together
63. to Pilate, ſaying: Sir, we remember that this deceiver ſaid, while he was yet alive, After three days
64. I ſhall be raiſed up to life. Order, therefore, the ſepulchre to be made ſafe until the third day; leſt his diſciples come by night and ſteal him, and ſay unto the people, He hath been raiſed up from the dead: for this laſt impoſture will be worſe than
65. the firſt. And Pilate ſaid unto them: Ye have a
66. guard: go, make *the ſepulchre* ſafe as you can. So they went, and made the ſepulchre ſafe by ſealing the ſtone, and by the guard.

Now,

C. xxviii. Now, after the end of the week, as the firſt day
v. 1. of the *next* week began to dawn, Mary Magdalene
and the other Mary went to view the ſepulchre.
2. And behold! a great diſturbance had happened:
for an angel of the Lord had come down from
heaven, and gone and rolled away the ſtone from the
3. entrance; and was ſitting on it. Now his appear-
ance was like lightning, and his raiment bright as
4. ſnow. So, through fear of him, the keepers had
5. been alarmed, and become like dead men. But the
angel ſaid unto the women: Be not ye afraid: for
I know that ye are ſeeking Jeſus, who was cruci-
6. fied. He is not here: for he hath been raiſed up,
as he ſaid. Come, ſee the place where the Lord
7. lay. And go in haſte to tell his diſciples, that he
hath been raiſed from the dead: and behold! he
is going before you into Galilee: there will ye ſee
8. him. Lo! I told you. And they went out in
haſte from the tomb, with fear and great joy; and
9. ran to carry his diſciples word. Now, as they
were going to tell his diſciples, behold! Jeſus met
them; and ſaid: Peace be to you! And they went
up, and laid hold on his feet, and paid him ho-
10. mage. Then ſaith Jeſus unto them: Fear ye not:
go, tell my brethren from me, to depart for Gali-
lee: and there will they ſee me.
11. Now, as they were going, behold! ſome of the
guard went into the city, and told the chief prieſts
12. all that had come to paſs: who, after they had
aſſembled with the elders, and conſulted, gave a
13. good ſum of money to the ſoldiers, ſaying: Tell
the people, His diſciples came by night, and ſtole
14. him, while we were aſleep. And, if this affair be

C.xxviii. brought to a hearing before the governour, we
v. 15. will ſatisfy him, and keep you from trouble. So
they took the money, and did as they were taught:
and this account *of the matter* hath been reported
among the Jews to this very day.
16. But the eleven diſciples went into Galilee, to
the mountain that Jeſus had appointed them.
17. And, when they ſaw him, they fell down and paid
18. him homage: but ſome were doubtful. And Jeſus
went up to them, and ſaid: All power is given unto
19. me in heaven and on earth. Go ye, therefore, and
make diſciples of all nations, baptiſing them in the
name of the father, and of the ſon, and of the holy
20. ſpirit: teaching them to obſerve all the command-
ments, which I gave you: and behold! I am with
you continually to the concluſion of the age.
Amen!

THE

THE GOSPEL

OF

ST. MARK.

Ch. i. THE BEGINNING OF THE GOSPEL OF JESUS
v. 1. CHRIST, THE SON OF GOD.

2. As it is written in the prophets, *Behold! I ſend*
my meſſenger before thy face to prepare thy way before
3. *thee; a voice of one crying in the wilderneſs, prepare ye*
the way of the Lord; make the paths ſtraight for him:
4. *accordingly* came John, baptiſing in the wilderneſs,
and preaching a baptiſm of repentance for remiſ-
5. ſion of ſins. And all the country of Judæa and
the people of Jeruſalem were going out unto him,
and were all baptiſed by him in the river Jordan,
6. upon confeſſion of their ſins. Now John was cloth-
ed in camel's hair, with a leathern girdle about
7. his loins: and he ate locuſts and wild honey; and
ſaid, as he continued preaching, *One* is coming after
me, mightier than I: the ſtring of whoſe ſhoes I am
8. not worthy to ſtoop down and untie. I indeed
baptiſe you in water: but he will baptiſe you in
a holy ſpirit.

Ch. i. And in thoſe days came Jeſus of Nazareth in Ga-
v. 9, 10. lilee, and was baptiſed by John in Jordan: and, as
he went up out of the water, *John* ſaw the heavens
open, and the ſpirit, like a dove, coming down up-
11. on him. And a voice iſſued from the heavens:
Thou art my ſon, that beloved *ſon*, in whom I am
well pleaſed.
12. And immediately the ſpirit leadeth out Jeſus
13. into the wilderneſs: and he continued there in the
wilderneſs forty days, tried by Satan, and amongſt
the wild beaſts: and the angels miniſtered unto
him.
14. Now, after John was delivered up, Jeſus came
into Galilee, preaching the glad tidings of the
15. kingdom of God, and ſaying: The time is fully
come, and the kingdom of God is at hand: repent
16. ye, and believe the goſpel. And, as he was walk-
ing by the ſea of Galilee, he ſaw Simon and An-
drew *the* brother *of Simon*, caſting a net into the
17. ſea; for they were fiſhers: and Jeſus ſaid unto
them: Come with me, and I will make you fiſh-
18. ers of men. And they ſtraightway left their nets,
19. and went with him. And, going thence a little
further, he ſaw James the *ſon* of Zebedee and John
the brother *of James*, in the veſſel, putting the nets
20. in order: and, as ſoon as he called them, they left
their father Zebedee in the veſſel with the hired
21. ſervants, and went after him And they come in-
to Capernaum: and he ſtraightway went on the
ſabbath-day into the ſynagogue, and taught as
22. uſual: and *the people* were aſtoniſhed at his *manner*
of teaching: for he taught them as one who had
authority, and not as the ſcribes.

And

Ch. i. And there was in their ſynagogue a man with
v. 23. an unclean ſpirit; who cried out, ſaying: Hah!
24. what haſt thou to do with us, Jeſus of Nazareth?
Art thou come to deſtroy us? I know thee, who
25. thou art; the holy *one* of God. And Jeſus rebuk-
ed him, ſaying: Hold thy tongue, and come out
26. of him. And the unclean ſpirit, after ſhaking
him much and crying with a loud voice, came out
27. of him. And all were amazed; ſo that they de-
bated with each other, ſaying: What is this?
what new *kind of* teaching *is* this? for with autho-
rity he commandeth even the unclean ſpirits, and
28. they obey him. So his fame immediately ſpred
into all the neighbouring country of Galilee.
29. And, as ſoon as they left the ſynagogue, they
went to the houſe of Simon and Andrew, with
30. James and John. Now Simon's wife's mother
31. was lying in bed with a fever; and immediately
they tell *Jeſus* of her, and he went to *her*, took her
by the hand, and raiſed her up; and immediately
the fever left her, and ſhe miniſtered unto them.
32. But, in the evening, after ſun-ſet, they brought un-
33. to him all their ſick and their dæmoniacs; and the
34. whole city was aſſembled at the door: and he
healed many, afflicted with various diſeaſes; and
caſt out many dæmons, and ſuffered them not to
ſpeak, becauſe they knew him.
35. And, riſing up early in the morning, while it was
very dark, he went into a lonely place, and was
36. praying there; when Simon and the reſt went in
37. ſearch of him, and, after they found him, they
ſay unto him: All are ſeeking thee. And he

Ch. i. ſaith unto them: Let us go into the next towns,
v. 38. that I may preach there alſo: becauſe for this pur-
39. poſe come I forth. So he continued preaching in their ſynagogues throughout all Galilee; and caſting out dæmons.
40. And a leper cometh to him, beſeeching him, and kneeling to him, and ſaying: If thou pleaſe,
41. thou canſt make me clean. And Jeſus, moved with pity, ſtretcht out his hand and toucht him;
42. and ſaith unto him, I will: be thou clean. And, as ſoon as he had ſpoken, the leproſy went from
43. *the man*, and was cleanſed. And *Jeſus*, after ſtrictly charging him, ſent him immediately away, and
44. ſaith unto him: Take care that thou ſay nothing to any man; but go, ſhew thyſelf to the prieſt, and offer for thy cleanſing what Moſes appointed, as a
45. teſtimony unto them. But *the man* departed, and began to talk much about *it*, and to publiſh it; ſo that *Jeſus* could no more go openly into the city; but continued without in lonely places: and the *people* kept coming to him from all parts.

Ch. ii. And *Jeſus* returned to Capernaum after *ſome*
v. 1. days; and it was heard that he was in a houſe
2. there. And many immediately aſſembled, ſo that even the ſpace before the door could not contain them: and he was ſpeaking the word unto them.
3. And a man with a palſy was brought unto him,
4. borne by four. And, as they could not come near him becauſe of the multitude, they took up the roof *of the houſe* where he was, by forcing open *the door*; and let down the bed, on which the ſick man

Ch. ii. man lay. Now, when Jeſus ſaw their faith, he
v. 5. ſaith to the ſick man: Child, thy ſins be forgiven
6. thee. Then ſome of the ſcribes, ſitting there, were
7. reaſoning in their hearts, Why doth this man ſpeak
thus wickedly? Who can forgive ſins but God
8. only? And Jeſus, knowing at once in his own
mind, that they were thus reaſoning in themſelves,
ſaid unto them: Why have ye theſe reaſonings in
9. your hearts? For which is eaſier? to ſay to the
ſick man, Thy ſins be forgiven thee; or to ſay,
10. Ariſe, and take up thy bed, and walk; but that
ye may know the ſon of man to have authority
11. upon earth to forgive ſins? *Then* he ſaith to the
ſick man: I ſay unto thee, Ariſe, and take up thy
12. bed, and go home. And he aroſe immediately,
and took up his bed, and went out before *them* all;
inſomuch that they were all amazed, and glorified
God, ſaying: We never ſaw it thus.
13. And *Jeſus* went out again by the ſea: and all
the multitude was thronging to him; and he con-
14. tinued to teach them. And, paſſing on, he ſaw
Levi the *ſon* of Alpheus, ſitting at the cuſtom-
houſe; and ſaith unto him: Come with me. And
15. he aroſe, and went with him. And many tax-
gatherers and heathens were eating in the houſe at
the ſame table with Jeſus and his diſciples: for
16. many of them had accompanied him. And, when
the ſcribes and the Phariſees ſaw him eating with
theſe tax-gatherers and heathens, they ſaid to his diſ-
ciples: How is it that he eateth and drinketh with
17. theſe tax-gatherers and ſinners? And Jeſus, hear-
ing this, ſaith unto them: They, who are well,

Ch. ii. need not a phyſician; but they who are ſick. I am not come to call righteous *men*, but ſinners, to repentance.

18. And the diſciples of John and of the Phariſees uſed to faſt; and they come to *Jeſus*, and ſay: Why do the diſciples of John and of the Phariſees
19. faſt, but thy diſciples faſt not? And Jeſus ſaid unto them: Can the companions of the bridegroom faſt, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot
20. faſt. But the days will come, when the bridegroom ſhall depart from them; and then will they
21. faſt in thoſe days. Now, no one ſeweth a patch of new cloth on an old garment: if ſo, the new *piece* taketh away from the entireneſs of the old
22. garment, and a worſe rent is made. And no one putteth new wine into old bottles: if ſo, the new wine burſteth thoſe bottles, and the wine is ſpilled, and the bottles are deſtroyed: but we muſt put new wine into new bottles.

23. And it come to paſs as he was going through the corn-fields on the ſabbath-day, his diſciples
24. pluckt the ears of corn, as they went along. And the Phariſees ſaid unto him: See; why are they
25. doing what is not lawful, on the ſabbath? And he ſaid unto them; Have ye never read what David did when hunger preſt him, he and his compa-
26. nions? How he went into the houſe of God *in the days* of Abiathar the high-prieſt, and ate the ſhew-loaves, which the prieſts only are allowed to eat;
27. and gave alſo to his companions? And *Jeſus* ſaid

unto

Ch. ii. unto them: The ſabbath was made for man, and not man for the ſabbath. So that the ſon of man is maſter even of the ſabbath.

Ch. iii. And *Jeſus* went again into the ſynagogue: and
v. 1, 2. a man with a withered hand was there. And they were maliciouſly obſerving, whether he would heal *the man* on the ſabbath-day, that they might
3. accuſe him. And he ſaith unto the man with the withered hand: Bring thyſelf forward into the
4. middle. And he ſaith unto them: Is it right to do good, or to do ill, on the ſabbath-day? to ſave
5. life, or to kill? But they continued ſilent. Then, after looking round upon them, being angry and at the ſame time ſorry for the blindneſs of their hearts, he ſaith unto the man: Stretch out thy hand: and he ſtretcht it out; and his hand was reſtored to it's ſoundneſs like the other.
6. And the Phariſees went out immediately, and continued in conſultation together, with the Herodians, againſt *Jeſus*, how they might deſtroy him.
7. Then he withdrew with his diſciples to the ſea: and a great multitude from Galilee followed him,
8. and from Judea, and from Jeruſalem, and from Idumea, and from the ſide of *the river* Jordan; and they about Tyre and Sidon, a vaſt multitude! hearing what great things he was doing, came unto him.
9. And he told his diſciples to keep a ſmall veſſel cloſe to him, becauſe of the multitude, that they
10. might not preſs upon him: for he healed many, ſo that all, who had diſeaſes, were puſhing forwards
11. to touch him. And the unclean ſpirits, when they ſaw him, uſed to fall down before him, and cry out,

Ch. iii. v. 12. ſaying: Thou art the ſon of God. And he always ſtrictly charged them not to make him known.

13. Then *Jeſus* goeth up into the mountain, and calleth to him ſuch as he deſired; and they went unto
14. him: and he appointed twelve to be with him,
15. and to go forth to preach, and to have power to
16. heal diſeaſes, and to caſt out dæmons: Simon,
17. whom he ſurnamed Peter; and James the *ſon* of Zebedee, and John the brother of James, whom he ſurnamed Boanerges, that is, ſons of thunder;
18. and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *ſon* of Al-
19. pheus, and Thaddeus, and Simon the Cananite, and Judas Iſcariot, who alſo delivered him up.
20. And they come to a houſe; and a multitude croudeth together again, ſo that they are not
21. able even to eat bread. And, when his own family heard of *it*, they went out to ſecure him; for *ſome* had told *them*, that he was gone out.
22. And the ſcribes of Jeruſalem, who had come down, ſaid: He hath Beelzebub *with him*: and, He caſteth out theſe dæmons by the prince of the
23. dæmons. And he called them to him, and ſpake unto them in parables: How can Satan caſt out
24. Satan? And, if a kingdom be divided againſt it-
25. ſelf, that kingdom cannot continue ſtedfaſt; and, if a family be divided againſt itſelf, that family
26. cannot continue ſtedfaſt. So, if Satan riſe up againſt himſelf and be divided, he cannot con-
27. tinue ſtedfaſt, but hath an end. No man can go into the houſe of the ſtrong one, and ſeize his goods: he muſt firſt bind the ſtrong one and then

he

Ch. iii. he may ſeize his goods. Verily, I ſay unto you,
v. 28. all ſins may be forgiven the ſons of men, and all
29. the wicked ſpeeches, which they may utter: but,
whoſoever ſhall ſpeak evil againſt the holy ſpirit,
he hath no forgiveneſs in this age, but is in dan-
30. ger of eternal puniſhment. Becauſe they ſaid,
He hath an unclean ſpirit.
31. Accordingly, his brethren and mother come; and
32. ſtanding without, ſend ſome to call him; (for the
multitude was ſitting about him) who ſaid unto
him: Behold! thy mother and thy brethren with-
33. out are enquiring for thee. And he anſwered
them, ſaying: Who is my mother? and who *are*
34. my brethren? And, looking around on thoſe, who
were ſitting about him, he ſaith: Behold my mo-
35. ther and my brethren! For, whoſoever ſhall do the
will of God, he is my brother, and ſiſter, and mo-
ther.

Ch. iv. And *Jeſus* began to teach them again by the
v. 1. ſea-ſide; and a great multitude was gathered
unto him, ſo that he got into the veſſel, and ſat
therein upon the ſea; and all the multitude con-
2. tinued on the ſhore. And he taught them, as
uſual, many things by parables, and ſaid unto
3. them as he taught them: Hearken: behold! a
4. ſower went forth to ſow: and, as he was ſowing,
one *part* happened to fall by the road-ſide; and the
5. fowls of the air came, and ate it up. And an-
other *part* fell on rocky ground, where they had
not much earth: and they ſprang up forthwith,
6. becauſe they had no depth of earth; and, when
the ſun was up, were ſcorched; and, from hav-
ing

Ch. iv. ing no root, withered away. And one *part* fell
v. 7. among the thorns: and the thorns grew up, and
8. choakt it; ſo that it yielded no fruit. But another *part* fell on the good ground, and yielded growing and thriving fruit; and brought forth, ſome thirty, and ſome ſixty, and ſome a hundred
9. *fold.* And he ſaid unto them: Whoſo hath ears to hear, let him hear.
10. Now, when he was in private, they, who were about him with the twelve, aſkt him *concerning* this
11. parable. And he ſaid unto them: Unto you it is given to know the myſtery of the kingdom of God: but unto them, that *are* without, all theſe
12. things are in parables: inaſmuch as they ſee clearly, and perceive not; and hear plainly, but underſtand not, ſo as to turn to *me*, and have
13. their ſins forgiven them. Then he ſaith unto *his diſciples:* Do not ye know this parable? How then
14. will ye know all *my* parables? The ſower ſoweth
15. the word. Now, thoſe by the road-ſide have the word *indeed* ſown in them, but, as ſoon as they have heard it, Satan cometh and taketh away the
16. word, that was ſown in their hearts. They likewiſe, that are ſown on rocky places, are thoſe, who, as ſoon as they hear the word, receive it
17. with gladneſs; yet, having no root in themſelves, endure but a little time; for, when afflictions, or perſecution ariſeth becauſe of the word, they im-
18. mediately fall away. And they, that are ſown among the thorns, are ſuch as hear the word;
19. but the cares of this life, and the deceitfulneſs of riches, and other luſts, coming upon *them*, together choke the word, and it becometh unfruitful.

And

Ch. iv. And they, that were ſown on the good ground,
v. 20. are ſuch as hear the word and receive it; and bear fruit, ſome thirty, and ſome ſixty, and ſome a hundred *fold*.

21. And he ſaid unto them: Does the lamp come to be put under the buſhel, or under the couch;
22. and not *rather* to be ſet upon it's ſtand? For there is nothing hid, that will not be brought to light: and nothing has been laid up in ſecret, but
23. to come into open *view*. If any one have ears to
24. hear, let him hear. And he ſaid unto them: Conſider what ye hear; the meaſure, which ye give, will be given to you, who hear, in abundance.
25. For, whoſoever hath, to him will be given; and from him, who hath little, even that little will be
26. taken. And he ſaid: So is the kingdom of God, as if a man ſhould caſt ſeed upon the ground;
27. and, while he ſleepeth by night and riſeth by day, the ſeed ſhould ſpring up and grow he knoweth
28. not how. For the earth bringeth forth fruit of
29. itſelf; firſt the blade, then the ear, then *the* full corn in the ear. But when the fruit is ripe, he forthwith ſendeth out the ſickle; for the harveſt is at hand.

30. And *Jeſus* ſaid: To what ſhall we liken the kingdom of God? Or what compariſon ſhall we uſe
31. concerning it? *It is* like a grain of muſtard-ſeed, which, when it is ſown on the ground, is leſs than
32. all the ſeeds that *are ſown* on the ground; but, after it is ſown, riſeth up, and becometh the greateſt of all the herbs, and ſhooteth out great branches, ſo that the fowls of heaven may rooſt under the ſhadow of it.

And

Ch. iv. And in many ſuch parables he uſed to ſpeak
v. 33. the word unto them as they were able to under-
34. ſtand: but without a parable did he not ſpeak unto them: and he conſtantly explained every thing in private to his diſciples.
35. And the ſame day, in the evening, he ſaith unto
36. them: Let us croſs to the other ſide. So they left the multitude, and take him with *them* in the veſ-
37. ſel: (other little veſſels alſo were with it) when a great guſt of wind aroſe; and the waves daſht againſt the veſſel, ſo that it was now becoming
38. full. And he was in the ſtern, aſleep on a pillow; and they rouſe him, and ſay unto him: Teacher,
39. careſt thou not, that we are periſhing? Then he awoke, and rebuked the wind, and ſaid unto the ſea: Peace! be ſtill! Then the wind ceaſt, and
40. there was a great calm. And he ſaid unto them: Why are ye ſo fearful? How *is it that* ye have not
41. faith? And they were very much afraid, and ſaid unto each other: Who then is this; when even the wind and the ſea obey him?

Ch. v. Then *Jeſus and his diſciples* croſt the ſea to the
v. 1, 2. country of the Gadarenes. And, as ſoon as he left the veſſel, a man out of the tombs met him, with
3. an unclean ſpirit; who dwelt in the tombs, and
4. no one could bind him even with chains: inaſmuch as he had been often bound with fetters and chains, and the chains had been rent in ſunder by him, and the fetters broken to pieces: and no one
5. could maſter him. And all the night and day was he crying in the mountains and in the tombs, and
6. bruiſing himſelf with ſtones. Now, when he ſaw

Jeſus

Ch. v. Jeſus from afar off, he ran, and fell down before him,
v. 7. and cried out with a loud voice: What haſt thou
to do with me, Jeſus, ſon of the moſt high God?
8. I adjure thee by God, torment me not. For *Jeſus*
had ſaid to him: Thou unclean ſpirit, come out
9. of the man. And he aſkt him: What is thy name?
The man anſwered: My name is legion: for we are
10. many. And he beſought *Jeſus* much, not to ſend
11. them away out of the country. Now a great herd
12. of ſwine was feeding there by the mountains. And
all the dæmons beſought him, ſaying: Send us to
13. the ſwine, that we may go into them. And im-
mediately Jeſus gave them leave. So the unclean
ſpirits left *the man*, and went into the ſwine; and
the herd, about two thouſand, ruſht down the
ſteep bank into the ſea, and were choaked in
14. the ſea. And the feeders of the ſwine fled, and
told it in the city and the country: and *the people*
went out to ſee what it was that had been done;
15. and come to Jeſus, and ſee the dæmoniac, who
had poſſeſſed the legion, with his cloaths on, and
16. in his ſenſes: and they were afraid. And they,
who had ſeen, related to the *people*, how this had
been done to the poſſeſſed *man*; and about the
17. ſwine. And they beſought him to leave their
18. borders. And, when he was got into the veſſel,
he, who had been a dæmoniac, entreated that he
19. might continue with him. Jeſus, however, ſuffer-
ed him not, but ſaith unto him: Go home to thine
own family, and tell them how much the Lord
20. hath done for thee, and pitied thee. So he went
away, and began to publiſh in Decapolis, how
much

Ch. v. much Jeſus had done for him: and all were aſtoniſhed.

21. And, when Jeſus had croſſed back again in the veſſel to the other ſide, a great multitude came together unto him: and he continued by the ſea.
22. And behold! one of the rulers of the ſynagogue cometh, Jairus by name; and, as ſoon as he ſeeth *Jeſus*, falleth at his feet, and earneſtly beſought
23. him, ſaying. My little daughter is at the point of death: come, lay thy hands on her, that ſhe may
24. recover and live. So Jeſus went with him; and a great multitude was following him and preſſing him in a body.
25. And a certain woman, with an iſſue of blood
26. twelve years, who had ſuffered much from many phyſicians, and ſpent all that ſhe had; and was not
27. better but rather worſe; having heard of Jeſus, came behind in the throng, and toucht his outer
28. garment: for ſhe ſaid, If I can touch but his
29. cloaths, I ſhall be well. And the fountain of her blood was immediately dried up; and ſhe felt in her body, that ſhe was free from that diſorder.
30. And Jeſus, knowing at once within himſelf, that this power had gone out from him, turned about in
31. the multitude, and ſaid: Who toucht my cloaths? And his diſciples ſaid unto him: Thou ſeeſt the multitude preſſing thee in a body; and ſayeſt thou,
32. Who toucht me? And he was looking round to
33. ſee who had done this; when the woman, affrighted and trembling, knowing what had happened to her, came and fell down before him, and told
34. him all the truth. And he ſaid unto her, Daughter,

Ch. v. ter, thy faith hath made thee well: go in peace; and continue free from thy diſorder.

35. While he was yet ſpeaking, there came ſome from the ruler of the ſynagogue, who ſaid, Thy daughter is dead: why troubleſt thou the teacher

36. any further? But, as ſoon as Jeſus heard theſe words, he ſaith to the ruler of the ſynagogue: Be

37. not afraid: only believe. And he ſuffered no one to accompany him, ſave Peter, and James, and

38. John the brother of James. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth them in confuſion, weeping and howling greatly.

39. And he went in, and ſaith unto them: Why are ye making this diſturbance and lamentation? the child is not dead, but aſleep. And they laught at

40. him. But he turned them all out, and taketh with him the father of the child and the mother, and the three diſciples; and goeth into the place where

41. the child was laid. And he took the child by the hand, and ſaith unto her: Talitha cumi: which

42. means, I ſay unto thee, *Little maid, ariſe.* And the young damſel immediately aroſe, and continued to walk about; for ſhe was about twelve years old: and they were aſtoniſhed with a great aſto-

43. niſhment. And he charged them much to let no one know this: and bade *them* give her ſomething to eat.

Ch. vi. And *Jeſus* departed thence, and came into his

v. 1, 2. own town with his diſciples. And, when the ſabbath-day came, he began to teach in the ſynagogue; and many heard *him*, and were aſtoniſhed, ſaying: Whence hath this man theſe things? and

Ch. vi. what is this wiſdom that is given him? for even
v. 3. theſe mighty works are done by his hands. Is not this the carpenter, the ſon of Mary, and the brother of James and Joſes and Judas and Simon? and are not his ſiſters here amongſt us? And they
4. revolted at him. But Jeſus ſaid unto them: A teacher is not without honour, ſave in his own town, and among his kinſmen, and in his own fa-
5. mily. And he could not do any miracle there beyond healing a few ſick people by laying his hands
6. upon *them:* and he wondered at their want of faith, and went round about the villages teaching.

7. And Jeſus calleth to him his diſciples, and began to ſend them forth by two and two; and gave
8. them power over dæmons; and commanded them to take nothing for their journey, but a ſtaff only;
9. no ſcrip, no bread, no money in the purſe; but with ſhoes on their feet: and not to put on two
10. coats. And he ſaid unto them: Wherever ye enter a houſe, ſtay in it 'till ye leave that place.
11. And, whoſoever ſhall not receive you, nor hearken to you; when ye go thence, ſhake off the duſt that *is* under your feet, for a teſtimony unto them. Verily, I ſay unto you, it will be more tolerable for Sodom and Gomorrah in a day of puniſhment, than
12. for that city. And they went forth, and preacht re-
13. pentance: and caſt out many dæmons, and anointed many ſick people with oil, and healed them.
14. And Herod the king heard *of him*, (for his name was ſpread abroad) and ſaid: John the Baptiſt hath been raiſed from the dead; and therefore

theſe

Ch. vi. theſe mighty works are wrought by him. Others
v. 15. ſaid, It is Elias: and others ſaid, It is a prophet,
16. or like one of the prophets. But, when Herod
heard *of him*, he ſaid: It is John, whom I behead-
17. ed: he hath been raiſed from the dead. For Herod himſelf for the ſake of Herodias his brother Philip's wife, whom Herod had married, had ſent and laid hold on John, and bound him in priſon.
18. For John was conſtantly ſaying to Herod, It is not
19. lawful for thee to have thy brother's wife: ſo that Herodias was enraged at him, and deſirous of
20. killing him; but was not able. For Herod reverenced John, knowing him to be a righteous and holy *man*; and greatly reſpected him, and did many things at his inſtruction, and heard him
21. gladly. Now on a convenient day, the birth-day of Herod, when he was giving a ſupper to his no-
22. bles and captains and great men of Galilee, the daughter of Herodias came in and danced, and pleaſed Herod and the gueſts *ſo much that* the king ſaid unto the damſel: Aſk of me whatſoever thou
23. wilt, and I will give *it* thee. And he confirmed it by ſwearing: Whatſoever thou ſhalt aſk of me, I will give *it* thee, *even* unto half of my kingdom.
24. But ſhe went out, and ſaid unto her mother: What ſhall I aſk? who ſaid: The head of John the Bap-
25. tiſt. So ſhe came forthwith in haſte unto the king with this requeſt, ſaying: I wiſh that thou would-eſt give me immediately upon a diſh the head of
26. John the Baptiſt. And the king was very ſorry; but, becauſe of the oaths and the gueſts, he was
27. unwilling to refuſe her; and ſtraightway ſent one of the guards, and ordered the head to be brought.

Ch. vi. So the *guard* went and beheaded *John* in the pri-
v. 28. ſon, and brought his head upon a diſh, and gave
it to the damſel, and the damſel gave it to her mo-
29. ther. And, when his diſciples heard *of it*, they
came and took away the carcaſe, and laid it in a
tomb.
30. And the apoſtles come together unto Jeſus, and
tell him every thing, both what they had done and
31. what they had taught. And he ſaid unto them:
Come ye by yourſelves apart into a lonely place,
and reſt yourſelves awhile: (for ſo many were
coming and going that they had no opportunity
32. even to eat): and they went away in the veſſel
33. to a lonely place ſecretly. But the multitudes ſaw
them go, and many diſtinguiſht him *among them*;
and ran together by land from all the cities to that
place, and came *there* before them, and crouded
34. about him. And, when Jeſus went out *of the veſ-
ſel*, he ſaw a great multitude, and pitied them, be-
cauſe they were like ſheep without a ſhepherd:
35. and he began to teach them many things. And,
at a late hour of the day, his diſciples came up un-
to him, ſaying: This is a lonely place, and *it is*
36. now a late hour: ſend them away, that they may
go into the country round, and *the* villages, to buy
themſelves bread; for they have nothing to eat.
37. But he anſwered and ſaid unto them: Give ye
them to eat. And they ſay unto him: Shall we
go and buy two hundred penny-worth of bread,
38. and give them to eat? He ſaith unto them: How
many loaves have ye? Go and ſee. And, when
39. they knew, they ſay: Five, and two fiſhes. And
he commanded them to make all *the people* ſit down

by

Ch. vi. by companies on the green graſs: and they ſat
v. 40. down in companies, by hundreds, and by fifties.
41. And he took the five loaves and the two fiſhes, and lookt up to heaven, and bleſt *God*, and brake the loaves, and gave *them* to his diſciples to diſtribute; and divided the two fiſhes for them all.
42, 43. And all ate, and were filled. And twelve baſkets full of the fragments were taken away, beſides
44. *fragments* of the fiſhes. And they, who had eaten of
45. the loaves, were about five thouſand men. And ſtraightway he forced his diſciples to get into the veſſel, and to go before *him* acroſs to Bethſaida,
46. while he ſent away the multitude: and, after parting from them, he went into the mountain to pray.
47. And, in the evening, the veſſel was in the midſt of
48. the ſea, and he alone on the land. And he ſaw them haraſſing themſelves with rowing, (for the wind was againſt them): and, about the fourth watch of the night, goeth to them *by* walking upon the ſea: and was intending to paſs by them.
49. But, when they ſaw him walking upon the ſea, they ſuppoſed *him* to be an apparition; and cried
50. out: for they all ſaw him, and were troubled. And immediately he ſpake to them, and ſaid: Take
51. courage: it is I: be not afraid. And he went up into the veſſel to them; and the wind was ſtill: and they were loſt in exceedingly great aſtoniſhment.
52. For they were not brought to a *right* underſtanding *of him* by *the miracle of* the loaves; becauſe their
53. heart was blinded. And they croſt over to the land of Genneſaret, and brought the veſſel to the
54. ſhore: and, as ſoon as they landed, *the people* recol-
55. lected him, and ran all about that country, and

Ch. vi. v. 56. began to bring the ſick on beds from every ſide, wherever they heard he was: and into whatſoever village, or city, or country, he was going, they uſed to place the ſick in the ſtreets, and to beſeech him that they might touch if it were but the border of his garment; and as many as toucht it were conſtantly made well.

Ch. vii. v. 1, 2. And the Phariſees and ſome of the ſcribes, who had come from Jeruſalem, reſort unto *Jeſus*; and upon ſeeing ſome of his diſciples eating bread with unholy, [*that is, with unwaſhen hands*], they 3. found fault. For the Phariſees and all the Jews never eat without throwing a handful of water over their hands, holding the tradition of the el- 4. ders: and, *when they come* from the market, except they dip *their hands in water*, they eat not: and many other ſuch traditions they obſerve, waſhings of cups, and meaſures, and brazen veſſels, and 5. couches. Then the Phariſees and the ſcribes aſk him; Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſh- 6. en hands? And he anſwered and ſaid unto them; Well hath Eſaiah taught concerning you hypocrites, as it is written: *This people honoureth me* 7. *with their lips, but their heart is far from me: but in vain do they worſhip me, teaching for doctrines the com-* 8. *mandments of men.* For ye have let go the commandment of God, but hold the tradition of men, *the* waſhings of meaſures and cups: and many 9. other ſuch things as theſe ye do. And he ſaid unto them: Ye entirely ſet aſide the commandment of God, that ye may keep your own tradi-

tion,

Ch. vii. tion. For Moſes ſaid: *Honour thy father and thy*
v. 10. *mother:* and, *Whoſo revileth father or mother, he ſhall*
11. *be put to death.* But ye teach, that a man may ſay
to *his* father or mother, *it is* korban, that is *a gift*,
by which thou mighteſt have been profited by me;
12. and ſuffer him not to do any thing for his father or
13. his mother: *thus* making void the word of God by
your tradition. And many ſuch things as theſe ye
14. do. And he called to him all the multitude, and
ſaid unto them: Hearken ye all unto me, and un-
15. derſtand. Nothing from without a man by going
into him can defile him; but the things, which come
16. out of him, are thoſe that defile a man. Whoſo
hath ears to hear, let him hear.
17. And, when *Jeſus* was gone into a houſe from the
multitude, his diſciples aſkt him concerning this
18. parable. And he ſaith unto them: Are ye alſo
thus without underſtanding? Do ye not under-
ſtand, that whatever goeth into a man cannot defile
19. him? for it goeth not into the heart, but into the
belly, and proceedeth to that part of the body that
20. cleareth all the food. And he ſaid: What cometh
21. out of a man, *that* defileth a man. For from with-
in, out of the heart of men, come evil reaſonings,
22. adulteries, fornications, murders, thefts, exceſſive
deſires, wickedneſſes, guile, unchaſtity, an envious
23. eye, evil ſpeaking, pride, arrogancy: all theſe evil
things come from within, and defile a man.

24. And he aroſe, and departed thence towards the
borders of Tyre and Sidon; and, deſirous that no
one ſhould know of him, went into a houſe; but
25. he could not be hid. For a woman, whoſe little

Ch. vii. daughter had an unclean ſpirit, heard of him, and
v. 26. came and fell at his feet, (now the woman was a
Greek, a Syro-phœnician by birth) and beſought
27. him to caſt the dæmon out of her daughter. But
Jeſus ſaid unto her: Let the children be filled firſt:
for it is not right to take the children's bread, and
28. throw it to the dogs. And ſhe anſwered: Yes,
maſter; for even the dogs eat the children's crumbs
29. under the table. And he ſaid unto her: For this
very ſaying, go thy way: the dæmon is gone out
30. of thy daughter. And ſhe went home, and found
her daughter, with her cloaths on, upon the couch,
and the dæmon gone out of her.
31. And again, leaving the borders of Tyre and Si-
don, he came to the ſea of Galilee, through the
32. midſt of the borders of Decapolis. And they bring
unto him a deaf man with an impediment in his
ſpeech; and beſeech him to put his hand upon him.
33. And, taking him aſide from the multitude to him-
ſelf, he ſpat, and put his fingers into his ears, and
34. toucht his tongue; and, looking up to heaven,
ſighed, and ſaid unto him: Ephphatha, that is, *Be*
35. *thou opened.* And immediately his ears were open-
ed, and the ſtring of his tongue was looſed, and he
36. ſpake plain. And *Jeſus* charged them to tell no
one; but the more he charged them, ſo much the
37. more a great deal did they publiſh it; and were
moſt exceedingly aſtoniſhed, ſaying: He hath done
all things well: he maketh both the deaf to hear,
and the dumb to ſpeak.

Ch. viii. In thoſe days, the multitude being very great,
v. 1. and having nothing to eat, Jeſus called his diſci-

Ch. viii. ples unto him, and ſaith unto them: I pity the
v. 2. multitude; for they now continue with me three
3. days, and have nothing to eat: and, if I ſend them
home faſting, they will faint by the way; for ſome
4. of them come from far. And his diſciples anſwer-
ed: Whence ſhall any one be able to fill theſe with
5. bread here in a wilderneſs? And he aſkt them:
How many loaves have ye? And they ſaid: Seven.
6. And he commanded the multitude to ſit down
upon the ground: and took the ſeven loaves, and,
after giving thanks *to God*, brake *them*, and gave to
his diſciples to ſet before the multitude: and they
7. did ſo. And they had a few ſmall fiſhes; and he
bleſt *God*, and commanded that theſe alſo ſhould
8. be ſet before *them*. So they ate, and were filled:
and ſeven baſkets of remaining fragments were
9. taken away. Now they, who had eaten, were
about four thouſand: and he ſent them away;
10. and immediately got into the veſſel with his
diſciples, and came into the parts of Dalma-
nutha.

11. And the Phariſees came forth, and began to diſ-
pute with him, and to try him by requiring of him
12. a ſign from heaven. And, after ſighing deeply
within himſelf, he ſaith: Why doth this race re-
quire a ſign? Verily, I ſay unto you, no ſign ſhall
13. be given to this race. And he left them, and got
again into the veſſel, and croſst over.
14. Now *the diſciples* had forgotten to take *any* loaves,
15. and had only one loaf with them in the veſſel: and
he charged them, ſaying: See that ye beware of
the leaven of the Phariſees, and of the leaven of
Herod.

Ch. viii. Herod. And they were reaſoning with each other,
v. 16, 17. ſaying: *This is* becauſe we have no loaves; when
Jeſus perceived *it*, and ſaid unto them: Why are
ye reaſoning becauſe ye have no loaves? Have ye
yet no thought, nor underſtanding? And is your
18. heart ſtill blinded? Have ye eyes, and ſee not;
ears, and hear not? And do ye not remember,
19. when I brake the five loaves among the five thou-
ſand, how many baſkets full of fragments ye took
20. away? They ſay unto him, Twelve. And, when
the ſeven *loaves* among the four thouſand, how
many veſſels full of fragments ye took away? And
21. they ſaid: Seven. And he ſaid unto them: Why
do ye not underſtand?

22. And, as he cometh to Bethſaida, they bring a
blind man unto him, and beſeech him to touch *the*
23. *man*. And he took the blind man by the hand,
and led him to the outſide of the village: and, af-
ter ſpitting on his eyes, put his hands *upon them*,
24. and aſkt him: Doſt thou ſee any thing? And he
lookt up, and ſaid: I ſee men, like trees, walking.
25. Then *Jeſus* put his hands again upon the eyes *of the*
man, and made him look up; and he was reſtored,
26. and ſaw all things clearly. And he ſent *the man*
home, ſaying: Go not into this village, nor tell
any one in this village.

27. And Jeſus went forth with his diſciples into the
villages of Cæſarea Philippi; and, on the road,
aſkt his diſciples, ſaying: Whom do the people
28. ſay that I am? They anſwered: John the Baptiſt;
and ſome *ſay*, Elias; and others, One of the
29. prophets. And he ſaith unto them: Now, whom
ſay ye that I am? Peter anſwered: Thou art the
Chriſt.

Ch. viii. Chriſt. And he charged them to tell no one con-
v.30,31. cerning him. And he began to teach them, that
it was neceſſary for the ſon of man to ſuffer many
things, and to be ſcornfully rejected by the elders
and chief prieſts and ſcribes; and to be killed, and
32. return to life after three days. And he was telling
them this information with great plainneſs: upon
which Peter took him aſide, and began to reprove
33. him. But he turned about, and, in the preſence
of his diſciples, rebuked Peter, ſaying; Get thee
behind me, Satan! for thou mindeſt not the things
34. of God, but the things of men. And he called to
him the multitude with his diſciples, and ſaid unto
them: Whoſoever wiſheth to go with me, let him
35. deny himſelf and take his croſs, and follow me. For,
whoſoever ſhall be deſirous of ſaving his life, *he* will
loſe it: but, whoſoever ſhall loſe his life for the ſake
36. of me and the goſpel, *he* will ſave it. For what will
it profit a man, if he gain the whole world, and loſe
37. his life? Or what can a man give to redeem his life?
38. Whoſoever, therefore, ſhall be aſhamed of me and
of theſe my words among this ungodly and ſinful
race, of him will the ſon of man be aſhamed in his
turn, when he cometh in the glory of his father
Ch. ix. with the holy angels. And he ſaid unto them;
v. 1. Verily, I ſay unto you, ſome here preſent will not
taſte of death, 'till they have ſeen the kingdom of
God come with power.
2. Six days after, Jeſus taketh with *him* Peter and
James and John, and bringeth them up into a high
mountain privately by themſelves; where his ap-
3. pearance was changed in their preſence: for his
raiment became bright like ſnow, exceedingly
white,

Ch. ix. white, ſo as no fuller on earth can whiten. And
v. 4. they ſaw Elias and Moſes talking with Jeſus.
5. Then Peter ſaith unto Jeſus: Maſter, it is better
for us to abide here: and let us make three tents,
one for thee, and one for Moſes, and one for Elias.
6. For he knew not what to ſay, as they were greatly
7. afraid. And a cloud overſhadowed them; and a
voice came out of the cloud, ſaying: This is my
8. ſon, that beloved *ſon:* hear him. And they lookt
round them immediately, but ſaw no one any
9. more, ſave Jeſus alone with themſelves. Now, as
they were going down from the mountain, he
charged them to tell no one what they had ſeen,
ſave when the ſon of man was riſen from the dead.
10. And they laid hold on that ſaying, diſputing with
themſelves what this riſing from the dead could
11. mean. And they aſkt him, ſaying: Why ſay the
12. ſcribes, that Elias muſt firſt come? Then he an-
ſwered and ſaid unto them: Elias indeed cometh
firſt to reſtore all things, and (as it is written *alſo*
concerning the ſon of man) to ſuffer many things,
13. and to be contemptuouſly treated. But, I ſay
unto you, that Elias is both come already, and *that*
they did unto him whatſoever they pleaſed; as it
was written of him.
14. And, when he came to the diſciples, he ſaw a
great multitude about them, and *ſome* ſcribes diſ-
15. puting with them: and all the multitude, as ſoon
as they ſaw him, were greatly ſurpriſed; and ran
16. up to him, and ſaluted him. And he aſkt the
17. ſcribes: What are ye diſputing about with them?
And one of the multitude anſwered: Teacher,
I brought unto thee a ſon of mine, who hath a
dumb

Ch. ix. dumb ſpirit: and, when it ſeizeth him, it daſheth
v. 18. him againſt the ground; and he foameth, and gnaſheth his teeth, and waſteth away: and I ſpake to thy diſciples to caſt it out, but they could not.
19. Then he anſwered: O! faithleſs race! how long muſt I be with you? how long ſhall I endure you?
20. Bring him to me. And they brought *the man* unto him. And, as ſoon as he ſaw *Jeſus*, the ſpirit ſhook him much, and he fell upon the ground,
21. and kept rolling himſelf about, foaming. And *Jeſus* aſkt his father: How long hath he been in
22. this way? who ſaid: From a child: and oft-times it hath caſt him both into fire and water, to deſtroy him. But, if thou canſt *do* any thing, take
23. pity on us, and help us. Then Jeſus ſaid unto him: *I can*, if thou canſt believe: all things *are*
24. poſſible to him who believeth. And immediately the father of the child cried out with tears: Maſter, I do believe: help thou the weakneſs of my
25. faith. But Jeſus, ſeeing the people run up together in crowds, rebuked the unclean ſpirit, ſaying unto it: *Thou* dumb and deaf ſpirit, I charge thee,
26. come out of him, and go into him no more. So, after crying out and ſhaking him much, *it* came out: and he ſeemed as if he were dead; ſo that
27. many ſaid, He is dead. But Jeſus took him by
28. the hand, and raiſed him; and he aroſe. And, when *Jeſus* was gone into a houſe, his diſciples aſkt him privately: Why could not we caſt it out?
29. And he ſaid unto them: This kind *of faith* can be produced only by prayer and faſting.
30. And they departed thence; and he was deſirous that no one ſhould diſcover *him* as they were paſſ-

ing

Ch. ix. ing along through Galilee: for he was teaching
v. 31. his diſciples, and telling them, The ſon of man is going to be delivered up into *the* hands of men, and they will kill him, and, after he hath been killed, he will return to life on the third day.
32. But they underſtood not that declaration, and were afraid to aſk him.
33. And, when he was come to Capernaum, and was in the houſe, he aſkt them: What were ye diſput-
34. ing about among yourſelves on the road? But they gave no anſwer: for they had been diſputing with each other on the road, which *would be* greateſt.
35. And he ſat down, and called the twelve, and ſaid unto them: If any one deſire to be firſt, let him be
36. laſt of all, and a ſervant of all. And he took a little child, and ſet him in the midſt of them; and,
37. holding it in his arms, ſaid unto them: Whoſoever ſhall receive one like ſuch little children in my name, *he* receiveth me; and, whoſoever ſhall receive me, *he* receiveth not me, but him who ſent me.
38. (And John ſaid unto him: Teacher, we ſaw one, not of our company, caſting out dæmons in thy
39. name; and we hindered him. But Jeſus ſaid: Do not hinder him: for no one will do a miracle in
40. my name, and readily ſpeak evil of me. For, whoſoever is not againſt us, *he* is for us.)
41. And, whoſoever ſhall give you a cup of water to drink in my name, becauſe ye belong to Chriſt; verily, I ſay unto you, he will in no wiſe loſe his
42. reward. And, whoſoever ſhall lead into ſin one of theſe lowly *diſciples* who believe in me, it were better for him, if a mill-ſtone, faſtened about his

Ch. ix. neck, ſhould be caſt into the ſea. And, if thy
v. 43. hand be leading thee to ſin, cut it off: it is bet-
ter for thee to enter life without this limb, than,
44. with two hands, to go into hell; where their
worm dieth not, and the fire is not quenched.
45. And, if thy foot be leading thee to ſin, cut it off:
it is better for thee to enter maimed into life, than,
46. with two feet, to be caſt into hell; where their
worm dieth not, and the fire is not quenched.
47. And, if thine eye be leading thee to ſin, pluck it
out: it is better for thee to go into the kingdom
of God with one eye, than, with two eyes, to be
48. caſt into hell; where their worm dieth not, and
49. the fire is not quenched. For every one will be
ſalted with fire; and every ſacrifice will be ſalted
50. with ſalt. Salt *is* good: but, if the ſalt loſe its
ſaltneſs, with what will ye ſeaſon it? Have ſalt in
yourſelves, and be at peace with each other.

Ch. x. And *Jeſus* aroſe, and departed thence into the
v. 1. borders of Judea through the country by the ſide
of *the river* Jordan: and multitudes come together
again unto him; and, according to his cuſtom, he
2. was teaching them again; when the Phariſees
came up, and tried him with this queſtion, Is it
3. lawful for a man to divorce his wife? But he an-
ſwered them: What hath Moſes commanded you?
4. And they ſaid: Moſes ſuffered *us* to give a writ-
5. ing of ſeparation, and to divorce *her*. And Jeſus
anſwered: For the hardneſs of your heart, he wrote
6. you this precept: but, in the beginning of the
7. creation, God made them a male and a female. *For
this cauſe ſhall a man leave his father and mother, and
cleave*

Ch. x. *cleave unto his wife; and the two ſhall be one fleſh:*
v. 8. ſo that they are no longer two, but one fleſh.
9. What therefore God joined together, let no man
10. put aſunder. And in the houſe his diſciples aſkt
11. him again concerning the ſame *thing*; and he ſaith unto them: Whoſoever ſhall divorce his wife and marry another, *he* committeth adultery againſt her:
12. and, if a woman divorce her huſband and marry again, *ſhe* committeth adultery.
13. And they kept bringing little children to him, that he might touch them; but his diſciples con-
14. ſtantly rebuked thoſe who brought them. Jeſus, ſeeing *this*, was much diſpleaſed, and ſaid unto them: Suffer theſe little children to come unto me, and hinder them not: for of ſuch is the king-
15. dom of God. Verily, I ſay unto you, whoſoever ſhall not, like a little child, receive the kingdom
16. of God, *he* cannot enter therein. And he took them up in his arms, put his hands upon them, and bleſt them.
17. And, as he was going forward along the road, one ran up, and knelt before him, and aſkt him: Good teacher, what muſt I do to inherit eternal
18. life? But Jeſus ſaid unto him: Why calleſt thou me good? None *is* good but one, *that is* God.
19. Thou knoweſt the commandments; Do not commit adultery, Do no murder, Do not ſteal, Bear not falſe teſtimony, Defraud not, Honour thy fa-
20. ther and mother. And he anſwered and ſaid unto *Jeſus:* Teacher, all theſe things have I kept from
21. my youth. Then Jeſus lookt earneſtly upon him with fondneſs, and ſaid unto him: One thing thou lackeſt: go, ſell all that thou haſt, and give *it* to

the

Ch. x. the poor, and thou wilt have a treaſure in heaven:
22. and come, take the croſs, and go with me. But
he was deeply affected at that ſaying, and went
away ſorrowful; for he had great poſſeſſions.
23. Then Jeſus, looking round about, ſaith to his diſ-
ciples: How hardly will they, that have riches,
24. come into the kingdom of God! Now the diſ-
ciples were wondering at theſe words; when Jeſus
ſaid again: Children, how hard is it for them,
that truſt in riches, to come into the kingdom of
25. God! It is eaſier for a camel to paſs through the
eye of a needle, than for a rich man to come into
26. the kingdom of God. So they were wondering
exceedingly, and ſaying among themſelves, What
27. *rich man* then can be ſaved! when Jeſus, looking
earneſtly upon them, ſaith: With men *it may be*
impoſſible, but not with God: for with God all
28. things are poſſible. Upon this Peter ſaid unto
him: Behold! we gave up every thing to go with
29. thee. Jeſus anſwered: Verily, I ſay unto you,
Not one *of you* hath given up houſe, or brethren,
or ſiſters, or father, or mother, or wife, or children,
30. or lands, for the ſake of me and the goſpel, who
will not receive a hundred times over, now at this
very ſeaſon, *his* houſes, and brethren, and ſiſters,
and mothers, and children, and lands, *but* with
great hardſhips; and, in the time to come, ever-
31. laſting life. But many *that are* firſt, will be laſt;
and the laſt, firſt.

32. Now, they were on the road, journeying up to
Jeruſalem; and Jeſus kept going before them, and
they were following in aſtoniſhment and fear:

Ch. x. when he took the twelve aſide again, and began
v. 33. to tell them what was ſpeedily to befall him: Behold! we are going up to Jeruſalem; and the ſon of man will be delivered up to the chief prieſts and the ſcribes; and they will condemn him to
34. death, and deliver him up to the Gentiles, who will mock him, and ſcourge him, and ſpit upon him, and kill him: and on the third day he will return to life.
35. And James and John, the ſons of Zebedee, go up to him, and ſay: Teacher, we wiſh thee to do
36. for us what we ſhall aſk. And he ſaid unto them:
37. What is it that ye wiſh me to do for you? Then they ſaid unto him: Grant that one of us may ſit on thy right hand, and the other on thy left, in thy
38. glory. But Jeſus ſaid unto them: Ye know not what ye are aſking. Can ye drink the cup, that I am drinking: and be baptiſed with the baptiſm, that I am baptiſed with? And they ſaid unto him:
39. We can. Then Jeſus ſaid unto them: Ye will indeed drink the cup, that I am drinking; and be baptiſed with the baptiſm, that I am baptiſed with:
40. but to ſit on my right *hand* and on my left, is not mine to give, unleſs *to thoſe for* whom it is prepar-
41. ed. And, when the ten heard *it*, they were mov-
42. ed with indignation againſt James and John; but Jeſus called the *twelve* up, and ſaid unto them: Ye know that the rulers of the Gentiles exerciſe a harſh authority, and their princes lord it
43. over them. Let it not be ſo amongſt you: but, whoſoever wiſheth to be greateſt among you, let
44. him be your miniſter; and, whoſoever wiſheth to be firſt of you, let him become a ſervant of all:

for

Ch. x. for the ſon of man alſo came not to be miniſtered
v. 45. unto, but to miniſter; and to give his life a ranſom for many.

46. And they come to Jericho: and, as he was going out of Jericho with his diſciples and a great multitude, blind Bartimeus was ſitting by the
47. road-ſide, begging. And, when he heard that *it* was Jeſus of Nazareth, he began to cry out, ſaying: Jeſus, *thou* ſon of David! have mercy on me.
48. And many were charging him to hold his tongue; but he kept crying out ſo much the more, *Thou*
49. ſon of David! have mercy on me! Then Jeſus ſtood ſtill, and commanded him to be called. So they call the blind man, ſaying unto him: Take
50. courage: ariſe; he calleth thee. And he threw off his garment, and aroſe, and went to Jeſus.
51. And Jeſus ſaith unto him: What doſt thou wiſh me to do for thee? The blind man ſaid unto him:
52. My maſter! to give me my ſight. Then Jeſus ſaid unto him: Go thy way; thy faith hath made thee well. And he received his ſight immediately, and continued going with Jeſus along the road.

Ch. xi. Now as *Jeſus and his diſciples* come nigh Jeruſa-
v. 1. lem, at Bethphage and Bethany by the mount of Olives, he ſendeth forth two of his diſciples, and
2. ſaith unto them: Go into that village over againſt you; and, as ſoon as ye go into it, ye will find a colt tied, on which no man ever ſat: looſe it, and bring
3. *it*. And, if any one ſay unto you, Why are ye doing this? ſay, The maſter hath need of it: and ſtraight-
4. way he will ſend it hither. So they went, and found the colt tied by the door without, in the

Ch. xi. open ſtreet; and they looſe it. Now ſome of thoſe,
v. 5. who were ſtanding there, ſaid unto them: What
6. are ye about, looſing the colt? And they ſaid unto
the *men* as Jeſus had commanded: ſo *the men* ſuf-
7. fered them. And the *diſciples* brought the colt to
Jeſus, and caſt their garments on it, and ſet him
8. thereon: and many ſpred their garments in the
road; and others cut branches from the trees, and
9. ſtrewed *them* in the road. And they that were go-
ing before, and they that were following, kept cry-
ing out, Hoſanna! bleſſed *be* he, who cometh in
10. the name of the Lord! Bleſſed be the kingdom
which cometh in the name of the Lord; *the king-
dom* of our father David! Hoſanna in the higheſt!
11. And he went into Jeruſalem, and into the tem-
ple; and, after looking about on every thing,
when the evening was now come, departed for
12. Bethany with the twelve. And, on the morrow,
13. as they went from Bethany, he was hungry: and,
ſeeing a fig-tree at a diſtance with leaves on, he
went, if he might chance to find ſome fruit upon
it; for the ſeaſon of gathering figs was not yet
come: but, when he was come to it, he found
14. nothing but leaves. Then Jeſus ſaid unto it: Let
no one eat fruit of thee any more for ever! And
his diſciples heard *it.*
15. And they come to Jeruſalem: and Jeſus went in-
to the temple, and turned out thoſe who were ſell-
ing and buying in the temple; and overthrew the
tables of the money-changers, and the ſeats of them
16. that ſold doves; and ſuffered no one to carry any
17. veſſel through the temple; but was teaching them,
and ſaying: Is it not written, *This houſe of mine ſhall*

be

Ch. xi. *be a houſe of prayer for all nations?* but ye have
v. 18. made it a den of robbers. And the ſcribes and the chief prieſts heard, and were ſeeking how they might deſtroy him; for they were afraid of him, becauſe all the multitude was aſtoniſhed at his
19. doctrine. And, in the evening, he went as uſual out of the city.
20. And, in the morning, as they were paſſing by, they ſaw the fig-tree withered away from the roots:
21. and Peter remembered, and ſaid unto him: Maſter, behold! this fig-tree, which thou curſedſt, is
22. withered away. And Jeſus anſwered, and ſaith
23. unto them: Have faith in God. For, verily I ſay unto you, whoſoever ſhall ſay to this mountain, Be thou removed, and caſt into the ſea; and ſhall not doubt in his heart, but believe that what he ſaith is coming to paſs; will have, whatever he
24. ſhall ſay, done for him. Therefore, I ſay unto you, what things ſoever ye aſk for yourſelves, when ye pray, believe that ye will receive them, and they
25. will come unto you. And, when ye pray, forgive, if ye have aught againſt any one: that your father, which is in heaven, may alſo forgive you your offences.
27. And they return to Jeruſalem: and, as he was walking about in the temple, the chief prieſts and the ſcribes and the elders come to him, and ſay:
28. By what authority art thou doing theſe things?
29. and who gave thee this authority to do them? Then Jeſus anſwered: I will alſo aſk you one thing; and, if ye anſwer me, I will tell you by what au-
30. thority I do theſe things. Was the baptiſm of John from heaven, or from men? anſwer me.

Ch. xi. And they continued reaſoning with themſelves,
v. 31. ſaying: If we ſay, From heaven, he will ſay, Why
32. then did ye not believe him? and, if we ſay, From men, we are in danger from the people: for *they* all held John to be a true teacher. And they an-
33. ſwered Jeſus: We cannot tell. And Jeſus anſwered them: Neither do I tell you by what authority I do theſe things.

Ch. xii. And *Jeſus* began to ſpeak to them in parables:
v. 1. A man planted a vineyard, and put a fence about it, and dug a wine-vat, and built a tower, and let
2. it out to huſbandmen, and went from home: and, at the ſeaſon, ſent a ſervant to theſe huſbandmen, to receive from them the fruit of the vineyard.
3. But they took and bet *the ſervant*, and ſent *him*
4. away empty. And again he ſent unto them another ſervant: and at him they caſt ſtones, and
5. ſpeedily ſent him away ſhamefully treated. And again he ſent another, and him they ſlew; and of many others, ſome they bet, and ſome they ſlew.
6. Moreover, upon this, having an only beloved ſon, he at laſt ſent him alſo unto them, ſaying; They
7. will reverence my ſon. But thoſe huſbandmen ſaid among themſelves: This is the heir; come, let us kill him, and the inheritance will be our's.
8. So they took him, and ſlew *him*, and caſt *him* out
9. of the vineyard. What therefore will the owner of the vineyard do? He will come and deſtroy thoſe huſbandmen, and give the vineyard un-
10. to others. But have ye not read this ſcripture? *The ſtone, which the builders rejected, is become the*
11. *head of the corner: This was the Lord's doing, and is wonderful*

Ch. xii. *wonderful in our eyes.* And they were deſirous of
v. 12. ſeizing him, for they knew that he ſpake this parable againſt them; but they feared the multitude: ſo they left him, and went away.
13. Then they ſend unto him ſome of the Phariſees
14. and the Herodians, to catch him by queſtions: who come, and ſay unto him: Teacher, we know that thou art true, and feareſt no one: for thou lookeſt not on the perſon of men, but teacheſt the way of God in truth: is it lawful to give tribute unto Cæſar, or not? Should we give, or ſhould we not
15. give? But he, perceiving their deceitfulneſs, ſaid unto them: Why are ye trying me? bring me a
16. penny, that I may ſee *it*. Then they brought *one*. And he ſaith unto them: Whoſe is this image and this inſcription? And they ſaid unto him: Cæ-
17. ſar's. Jeſus anſwered: Render to Cæſar the things that are Cæſar's, and to God the things that are God's. And they wondered at him.
18. Then the Sadducees come unto him, who ſay there is no reſurrection; and aſkt him, ſaying:
19. Teacher, Moſes gave us this law; If a man's brother die, and leave a wife without children, his brother ſhall take his wife, and raiſe up children
20. for his brother. Now there were ſeven brethren; and the firſt took a wife, and died without iſſue:
21. when the ſecond took her, and died alſo without
22. iſſue; and the third likewiſe, and *all* the ſeven: and left no iſſue. Laſt of all the woman died alſo.
23. In the reſurrection, therefore, when they return to life, whoſe wife of them *all* will ſhe be? for all the
24. ſeven married her. Then Jeſus anſwered and ſaid unto them: Do ye not therefore deceive yourſelves,

Ch. xii. *from* neither conſidering the ſcriptures, nor the
v. 25. power of God? For, when the dead riſe again, there will be no marrying, nor giving in marriage; but they will be as *the* angels that *are* in heaven.
26. Now concerning the dead, that they are to be raiſed, have ye not read in the book of Moſes; how God ſpake to him at the buſh, ſaying: I am the God of Abraham, and the God of Iſaac, and the
27. God of Jacob? he is not the God of the dead, but *the* God of the living. Ye therefore greatly deceive yourſelves.
28. And one of the ſcribes, who had come up and heard them diſputing, knowing that *Jeſus* had anſwered them well, aſkt him: Which is the firſt
29. commandment of all? Then Jeſus anſwered: The firſt of all the commandments *is*; *Hear, O! Iſrael*;
30. *the Lord our God is the only Lord:* and, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength.*
31. This is the firſt commandment. And the ſecond is like unto it: *Thou ſhalt love thy neighbour as thyſelf.* There is no other commandment greater than theſe.
32. And the ſcribe ſaid unto him; Teacher, thou haſt well ſaid: for truly God is one, and there is no
33. other but he: and to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *our* neighbour as ourſelf, is better than all the whole
34. burnt-offerings and the ſacrifices. And Jeſus, ſeeing that he anſwered diſcreetly, ſaid unto him: Thou art not far from the kingdom of God. And, no one durſt aſk him again a ſingle queſtion.
35. Then Jeſus ſaid, as he was teaching in the temple:

Why

Ch. xii. Why do the ſcribes ſay, that the Chriſt is the ſon
v. 36. of David? for David himſelf ſaid by the holy ſpirit:
The Lord ſaid unto my Lord, Sit thou on my right hand,
37. *'till I make thine enemies thy footſtool.* David, there-
fore, himſelf calleth him Lord: how is he then his
ſon?

And the multitude, *which was* great, was liſtening
38. to him gladly. And he ſaid unto them, as he was
teaching: Beware of the ſcribes, who affect to
walk about in robes, and *love* ſalutations in the
39. ſtreets, and the firſt places in the ſynagogues, and
40. the firſt ſeats at feaſts; who devour widows' houſes,
and pray at the ſame time with a long preamble:
theſe will receive greater puniſhment.

41. And Jeſus had ſitten down over againſt the
treaſury, and was obſerving the multitude put
money into the treaſury: and many rich men
42. were putting in much. And a certain poor widow
came and put in two mites, which make a far-
43. thing. And he called his diſciples to him, and
ſaid unto them: Verily, I ſay unto you, this poor
widow here hath put in more than all thoſe who
44. have put into the treaſury. For they all put in out
of their abundance: but ſhe out of her want put
in all ſhe had, *even* her whole livelyhood.

Ch. xiii. And, as *Jeſus* was going away from the temple,
v. 1. one of his diſciples ſaith unto him: Teacher, ſee
2. what ſtones and what buildings *theſe are!* And Jeſus
anſwered and ſaid unto him: Doſt thou obſerve
theſe great buildings? there is not one ſtone up-
on another, that will not be looſened and thrown
down.

Ch. xiii. down. And, as he was ſitting upon the mount of
v. 3. Olives over againſt the temple, Peter and James
4. and John and Andrew aſkt him privately: Tell us,
when theſe things will happen: and what *is* the
5. ſign, when all theſe things will be fulfilled. Then
6. Jeſus anſwered, and began with ſaying, Take heed
that no one deceive you: for many will come in
my name and ſay, I am *he:* and will deceive many.
7. So, when ye hear of wars and rumours of wars,
trouble not yourſelves; for theſe are to be: but
8. the end *is* not yet. For nation will riſe up againſt
nation, and kingdom againſt kingdom; and *there*
will be earthquakes, and famines, and diſturbances,
in *divers* places. Theſe things *are but* a beginning
9. of ſorrows. But do ye take heed to yourſelves:
for ye will be delivered up unto councils, and be
beaten in ſynagogues, and be preſented before go-
vernours and kings, for my ſake, to teſtify unto
10. them. And the goſpel muſt be firſt preached unto
11. all nations. But, when they deliver you up as cri-
minals, be not anxious beforehand, nor conſider
about what ye ſhall ſpeak; but ſpeak what ſhall
be given you at that very moment: for ye are not
12. the ſpeakers, but the holy ſpirit. Now a brother
will deliver up a brother unto death, and a father
a child; and children will riſe up againſt parents,
13. and cauſe them to be put to death. And ye will
be hated by all for my name's ſake: but he, that
14. endureth to the end, will be preſerved. But, when
ye ſee that deſtructive abomination, ſpoken of by
Daniel the prophet, ſtanding where it ought not:
(let him, who readeth, underſtand) then let them
15. in Judea flee into the mountains: let not him, that

is

Ch. xiii. is upon the roof, go down by the ſide into the
houſe, nor enter *directly* in, to take any thing out
16. of his houſe: and let not him, that is in the field,
17. turn back to take away his garment. But alaſs!
for them who are with child, and them who give
18. ſuck in thoſe days! And pray that your flight be
19. not in rainy weather: for the affliction *of* thoſe days
will be ſuch as hath not been ſince the beginning
of God's creation, untill now; nor ever will be.
20. And, unleſs the Lord had ſhortened thoſe days, no
fleſh would have been preſerved: but for the elect's
ſake, whom he hath choſen out for himſelf, he ſhor-
tened thoſe days.
21. And then, if any one ſay unto you Lo! here *is*
22. the Chriſt; Lo! there; believe *him* not: for falſe
Chriſts will riſe up, and falſe prophets; and will
propoſe ſigns and wonders, ſo as to draw away, if
23. they can, even the choſen. But do ye beware: lo!
I have foretold you all things.
24. But in thoſe days, after that affliction, the ſun
will be darkened, and the moon will not give her
25. light: and the ſtars will be falling from heaven,
and the powers in the heavens will be ſhaken.
26. And then will be ſeen the ſon of man coming in
27. the clouds with great power and glory. And then
he will ſend forth his meſſengers, and will gather
together his choſen from the four winds, from the
end of the earth to the end of heaven.
28. But learn the compariſon of the fig-tree. When
it's tender branch is now come, and the leaves
ſpring forth, ye know that the ſummer is nigh:
29. ſo likewiſe, when ye ſee theſe things coming to
paſs, know ye that he is nigh, *even* at the door.

Verily,

Ch. xiii. Verily, I ſay unto you, this very generation will
v. 30,31. not paſs away, 'till all theſe things be done. The
heaven and the earth will ſooner paſs away, than
theſe words of mine paſs away.
32. But the very day and hour no one knoweth;
not even the angels that are in heaven, nor the
33. ſon; but the father only. Take heed, watch
and pray: for ye know not when the time will be:
34. *for it is* like a man going from home, who left his
family and gave the power of *it* to his ſervants, and
to each his own work; and commanded the por-
35. ter to watch. Watch ye therefore: for ye know
not when the maſter of the family is coming; in
the evening, or at midnight, or at the cock-crowing,
36. or early in the morning: leſt he come ſuddenly,
37. and find you ſleeping. But, what I ſay unto you, I
ſay unto all, Watch.

Ch. xiv. Now, two days after, was the paſſover and the
v. 1. *time of* unleavened bread. And the chief prieſts and
the ſcribes were contriving how they might take
2. *Jeſus* privately, and kill him. But they ſaid, Not dur-
ing the feſtival; leſt there be an uproar of the people.
3. And, when he was in Bethany, at the houſe of
Simon the leper, as he was ſitting at table, a wo-
man came with an alabaſter-box of mixed per-
fumes, a pure and very coſtly ointment; and, after
ſhaking the box together, poured *the ointment* out
4. upon his head. Then ſome were expreſſing their
indignation to each other, and ſaying: To what
5. purpoſe was this waſte of the perfume? For it
might have been ſold for above three hundred
6. pence, and given to the poor. And they were
murmuring

murmuring at her. But Jeſus ſaid: Let her alone: why do ye moleſt her? She hath done a good deed to me. For ye have the poor always with you; and, when ye pleaſe, ye can do them good: but me ye have not always. She hath done what ſhe was able: ſhe hath anointed my body before hand for *it's* embalment. Verily, I ſay unto you, whereſoever this goſpel ſhall be preached in the whole world, what ſhe did will alſo be ſpoken of for a memorial of her.

And Judas Iſcariot, one of the twelve, went to the chief prieſts to deliver him up unto them. Now, when they heard *this*, they were glad, and promiſed to give him money: ſo he was ſeeking a good opportunity to deliver *Jeſus* up.

Now, on the firſt day of unleavened bread, when they uſed to ſacrifice the paſſover, the diſciples ſay unto Jeſus: Where wilt thou that we go and make ready for thee to eat the paſſover? So he ſendeth forth two of his diſciples, and ſaith unto them: Go into the city, and *there* will meet you a man carrying a pitcher of water: follow him. And, whatſoever houſe he entereth, ſay to the maſter of it: The teacher, ſaith, Where is the gueſt-chamber for me to eat the paſſover in with my diſciples? And he will ſhew you a large upper room, ready, ſpread with carpets: there prepare for us. So his diſciples went out, and came to the city; and found as he had told them: and they made ready the paſſover. And, in the evening, he cometh with the twelve. And, as they were at table, eating, Jeſus ſaid: Verily, I ſay unto you, one of you, that is eating

Ch. xiv. eating with me, will deliver me up. So they be-
v. 19. gan to be ſorrowful, and to ſay unto him, one by
20. one: Is it I? But he anſwered and ſaid unto them;
It is one of theſe twelve, *one* that is dipping his
21. hand with me in this diſh. The ſon of man indeed
is going to ſuffer death, as it is written of him: but
alaſs! for that man, by whom the ſon of man is
delivered up! It were better for that man, if he
had not been born.
22. And, as they were eating Jeſus took a loaf; and,
after bleſſing *God*, brake *it*, and gave unto them,
23. and ſaid: Take, eat: this is my body. And he
took the cup; and when he had given thanks *to*
God, gave *it* to them; and they all drank of it.
24. And he ſaid unto them: This is my blood, that
blood of the new covenant, which is poured out for
25. many. Verily, I ſay unto you, I will drink no
more of this fruit of the vine, until that day when
26. I drink it new in the kingdom of God. And, af-
ter a hymn, they went out to the mount of Olives.
27. And Jeſus ſaith unto them: Ye will all forſake
me this very night; as it is written: *I will ſmite*
the ſhepherd; *and the ſheep will be ſcattered abroad:*
28. but, after I am raiſed up, I will go before you in-
29. to Galilee. Then Peter ſaid unto him: Though
30. they all forſake thee, yet will not I. And Jeſus
ſaith unto him: Verily, I ſay unto thee, this day,
in this very night, before the cock crow twice,
31. thou wilt deny me thrice. But *Peter* ſaid again and
again: If I muſt die with thee, I will in no wiſe
deny thee, O! my maſter! And in like manner
ſaid they all.
32. Then they come to a place named Gethſemene;

and

Ch. xiv. and *Jeſus* ſaith to his diſciples: Stay here, 'till I have
v. 33. done praying: and he taketh with him Peter and
James and John; and began to be in great anguiſh
34. and conſternation. And he ſaith unto them: My
ſoul is overwhelmed with a deadly ſorrow: ſtay
35. ye here, and keep awake. And he went a little
forwards, and fell upon the ground and continued
praying, that, if it were poſſible, that afflicting
36. moment might paſs from him; and ſaid: O! my
father! all things are poſſible to thee: remove
this cup from me! nevertheleſs, not my will, but
37. thine, be done! Then, coming to them and find-
ing them aſleep, he ſaith to Peter: Simon, art
thou aſleep? Couldſt thou not keep awake with
38. me ſo ſhort a time as this? Watch and pray, that
ye come not into *theſe* trials. The ſpirit indeed *may*
39. *be* willing, but the fleſh *is* weak. And he went
40. away again, and prayed in the ſame words: and,
when he came back, found them aſleep again;
for their eyes were heavy: and they knew not
41. what to anſwer him. And he cometh the third
time, and ſaith unto them: Do ye ſtill ſleep, and
take your reſt? It is all over: the moment of diſ-
treſs is come: behold! the ſon of man is deliver-
42. ed up into the hands of ſinners. Ariſe; let us be
gone: behold! he, that is going to deliver me
43. up, is here. And immediately, while he was yet
ſpeaking, cometh Judas, one of the twelve; and
with him a great multitude with ſwords and ſtaves,
from the chief prieſts and the ſcribes and the el-
44. ders. For he, who was to deliver him up, had
given them a token, ſaying: *The man*, whom I
ſhall kiſs, is he: take hold of him, and carry him

Ch. xiv. away ſafely. And, as ſoon as he was come, he
v. 45. went up to Jeſus, and ſaid: Maſter! and fondly
46. kiſt him. Then they put out their hands, and
47. ſeized *Jeſus*. Upon this one of the by-ſtanders drew out his ſword, and ſmote the ſervant of the
48. high-prieſt, and took off his ear. And Jeſus ſaid unto them: Am I a murderer, that ye are come out in a body againſt me with ſwords and ſtaves
49. to ſeize me? Day after day have I been with you teaching in the temple, and ye did not ſeize me:
50. but thus the ſcriptures are fulfilled. Then all *the*
51. *diſciples* forſook him, and fled. And a certain young man was following him, with a linen cloth wrapped about his waiſt; on whom the young men
52. ſeized: but he let go the linen cloth, and fled from them naked.
53. Now they carried away Jeſus to the high-prieſt, with whom the chief prieſts and the elders and the
54. ſcribes were aſſembled: and Peter had followed afar off, 'till he came into the hall of the high-prieſt; and was ſitting with the ſervants within ſight of the fire, and warming himſelf.
55. Then the chief prieſts and all the council were ſeeking teſtimony againſt Jeſus to cauſe him to be
56. put to death; but did not find it. For there were many falſe witneſſes againſt him, but their teſti-
57. mony was not ſufficient. Then ſome aroſe and
58. teſtified falſely againſt him, ſaying: We heard him ſay, I will deſtroy this temple that is made with hands, and in three days build another not
59. made with hands. But even thus their teſtimony
60. was not ſufficient. Then the high-prieſt aroſe in the midſt *of them*, and aſkt Jeſus: Doſt thou make no

Ch. xiv. anſwer? What are theſe *men* witneſſing againſt
v. 61. thee? But he continued ſilent, and made no anſwer at all. Again the high-prieſt aſkt him: Art
62. thou the Chriſt, the ſon of the bleſſed *God?* Then Jeſus ſaid: I am: and ye will ſee the ſon of man ſitting on the right *hand* of *divine* power, and com-
63. ing with the clouds of heaven. Upon this the
64. high-prieſt rent his cloaths, and ſaid: What need have we more of witneſſes? Ye have heard this wicked ſpeech. What think ye? And they all
65. condemned him to be guilty of death. Then began ſome to ſpit upon him, and to cover up his face and to buffet him, and to ſay unto him: Who ſmote thee, prophet? And the ſervants were ſtriking him with the palms of their hands.
66. And, while Peter was in the hall below, there cometh one of the maid-ſervants of the high-prieſt:
67. and, ſeeing Peter warming himſelf, lookt earneſtly upon him, and ſaid: Thou alſo waſt with Jeſus
68. of Nazareth. But he denied, ſaying: I do not know him, neither underſtand I what thou meaneſt. And he went out into the porch, and the
69. cock crew. And the *ſame* maid-ſervant, ſeeing him again, began to ſay to the by-ſtanders: This
70. man does belong to them. But he continued denying *it* as before. And again a little after, the ſtanders-by ſaid to Peter: Certainly thou doſt belong to them: for thou art a Galilean, and thy
71. ſpeech is like *their's*. Then he began to wiſh
72. curſes upon himſelf, and to ſwear: I know not this man, whom ye are ſpeaking of: when the cock crew a ſecond time. And Peter called to mind the declaration that Jeſus made unto him,

Ch. xiv. Before the cock crow twice, thou wilt deny me thrice. And he began to weep.

Ch. xv. v. 1. And, as ſoon as it was morning, the chief prieſts with the elders and ſcribes, and all the council, held a conſultation; and, after binding Jeſus, carried *him* away, and delivered *him* up to Pilate.
2. And Pilate aſkt him: Art thou the king of the Jews? And he anſwered and ſaid unto him: I am.
3. And the chief prieſts were accuſing him of many
4. things. Then Pilate aſkt him again: Doſt thou make no anſwer? ſee how many things they are
5. witneſſing againſt thee. But Jeſus gave no further
6. anſwer, ſo that Pilate wondered. Now, during the feſtival, he uſed to releaſe unto them one pri-
7. ſoner, whomſoever they deſired. And there was *then* the *man* named Barabbas, bound with the *other* rioters, who had committed murder in the
8. riot. And the multitude with loud cries began to require of him what he had ever done for them.
9. Then Pilate anſwered them: Do ye wiſh me to re-
10. leaſe unto you the king of the Jews? for he knew, that the chief prieſts had delivered him up through
11. hatred. But the chief prieſts ſtirred up the multitude *to aſk*, that Barabbas might be releaſed un-
12. to them. And Pilate ſaid unto them again: What then do ye wiſh me to do *with him*, whom ye call
13. king of the Jews? And they cried out again, Cru-
14. cify him. And Pilate ſaid unto them: What crime hath he committed? But they cried out the
15. more exceedingly: Crucify him. So Pilate, willing to content the multitude, releaſt Barabbas unto them; and, after ſcourging Jeſus, delivered him

Ch. xv. him up to be crucified. Then the ſoldiers carried
v. 16. him away into the hall, called Prætorium; and
17. call together the whole band: and they clad him
with purple, and platted a crown of thorns and
18. put *it* upon him; and began to ſalute him, Hail!
19. king of the Jews. And they kept ſmiting his head
with a reed, and ſpitting on him, and kneeling be-
20. fore him to pay him homage. And, after mock-
ing him, they ſtript him of the purple, and put his
own cloaths on him, and carried him out to cruci-
21. fy him. And they force one Simon a Cyrenian, who
was paſſing by on his way from the country, the
father of Alexander and Rufus, to carry his croſs.
22. And they bring him to a place called Golgotha,
23. [*which means a place of a ſkull*]. And they were
offering him wine mingled with myrrh to drink:
24. but he did not take it. And, when they had
nailed him to the croſs, they parted his garments,
25. by caſting lots for what each ſhould take. Now
it was the third hour, when they nailed him to the
26. croſs: and this inſcription of his accuſation was
written upon it: THE KING OF THE JEWS.
27. And with him they crucify two murderers; one on
28. his right *hand*, and one on *his* left: whereby this
ſcripture was fulfilled, which ſaith: *And he was numbered with lawleſs men.*
29. Now they, who were paſſing by, kept railing
at him; wagging their heads, and ſaying: Hah!
30. *thou*, that canſt deſtroy the temple, and build it in
three days, ſave thyſelf, and come down from the
31. croſs! And the chief prieſts likewiſe and the
ſcribes, jeſting with each other, ſaid: He ſaved
32. others; cannot he ſave himſelf? Let this Chriſt,

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ſcribes, jeſting with each other, ſaid: He ſaved
32. others; cannot he ſave himſelf? Let this Chriſt,

Ch. xv. this king of Iſrael, now come down from the croſs; that we may ſee and believe. They alſo, who were crucified with him, were reviling him.

33. Now there was a darkneſs over all the land from
34. the ſixth hour to the ninth hour. And, in the ninth hour, Jeſus cried with a loud voice: *Eloi! Eloi! lama ſabachthani?* which means, My God!
35. my God! why haſt thou forſaken me? Then ſome of the ſtanders-by, hearing *this*, ſaid: Behold! he
36. is calling for Elias. And one ran and filled a ſponge with vinegar, and put *it* on a reed, and gave him to drink, ſaying: Hold! let us ſee whether Elias
37. is coming to take him down. But Jeſus ſent
38. forth a loud cry, and expired. And the vail of the temple was ſlit in two, from the top to the
39. bottom. Now, when the centurion, who was ſtanding near, over againſt him, ſaw that he expired after crying out ſo loudly, he ſaid: Certainly this man was a ſon of God!

40. And there were ſome women, looking on afar off; and among them was Mary Magdalene, and Mary the mother of James the leſs and of Joſes,
41. and Salome; who conſtantly accompanied him alſo, when he was in Galilee, and miniſtered unto him: as well as many other women, who had come up with him to Jeruſalem.

42. And, when the day of the preparation (which means the day before the ſabbath) was now far
43. ſpent, Joſeph of Arimathea, an honourable man, of the council, who himſelf alſo was expecting the kingdom of God, came, and had the courage to go in to Pilate and aſk for the body of Jeſus.
44. But Pilate wondered that he ſhould be dead already;

Ch. xv. ready; ſo he called the centurion, and aſkt, if he
v. 45. had been ſome time dead: and, knowing it to be
ſo from the centurion, freely gave the body to Jo-
46. ſeph; who took it down, and wrapt *it* in a linen
cloth, which he had bought; and laid it in a tomb
hewn out of a rock, and rolled up a ſtone to the en-
47. trance of the tomb. And Mary Magdalene, and
Mary *the mother of* Joſes, were looking on while he
laid it there.

Ch. xvi. Now, the ſabbath being paſſed, Mary Magda-
v. 1. lene, and Mary the *mother* of James and Salome,
2. bought perfumed ointments to anoint *Jeſus:* and
very early in the morning of the firſt *day* of the
week, at the riſing of the ſun, they went to the
3. tomb; and were ſaying to each other, Who ſhall
roll away for us the ſtone from the entrance of the
4. tomb? (for it was very great:) when, on looking
5. up, they ſaw that the ſtone was rolled away. So
they went into the tomb, and ſaw a young man
ſitting on the right ſide clothed in a long ſhining
6. robe: and they were alarmed. Then he ſaith unto
them: Do not alarm yourſelves: ye are ſeeking
Jeſus of Nazareth, who was crucified: he hath
been raiſed up: he is not here: ſee the place where
7. they laid him. But depart; tell his diſciples and
Peter, He is going before you into Galilee: there
8. will ye ſee him, as he told you. So they went out in
haſte, and fled from the tomb: for trembling and
great amazement ſeized them: and they told no
one any thing; for they were afraid.
9. Now, after *Jeſus* was riſen, he appeared firſt,
early in the morning of the firſt day of the week,

Ch. xv. to Mary Magdalene, out of whom he had caſt
v. 10. ſeven dæmons. She went and told his compa-
11. nions, *who were* mourning and weeping: but they, *though* they heard that he was alive and had been ſeen by her, believed not.
12. But after this, he ſhewed himſelf in another dreſs to two of them as they were walking on their way
13. into the country: and they went and told the reſt; who would not believe even them.
14. At laſt he ſhewed himſelf to the eleven themſelves, while ſitting at table; and upbraided them with their want of faith and *their* hardneſs of heart, for not believing thoſe, who had ſeen him after he
15. was raiſed up. And he ſaid unto them: Go into all the world, and preach the goſpel to the whole
16. creation. He, who believeth *it*, and is baptiſed, will be ſaved; but he, who believeth not, will be
17. condemned. Now theſe ſigns will accompany believers: in my name they will caſt out dæmons;
18. they will ſpeak new languages; they may take up ſerpents; and, if they drink deadly poiſon, it will not hurt them: ſick *people*, on whom they ſhall lay their hands, will recover.
19. Then the Lord, after ſpeaking thus unto them, was taken up into heaven, and ſat down on the
20. right *hand* of God. But they went forth, and, preacht every where; the Lord working with them, and confirming their preaching by the preſence of thoſe very miracles.

THE GOSPEL

OF

ST. LUKE.

Ch. i. FORASMUCH as many have taken in hand to write
v. 1. an account of thoſe things, about which we have
2. been fully ſatisfied; even as they, who were eye-
witneſſes from the firſt and miniſters of the doctrine,
3. delivered them unto us: it ſeemeth good to me
alſo, who have gained exact information of every
thing in order from the firſt, to write unto thee,
4. moſt excellent Theophilus, that thou mayeſt know
the firmneſs of thoſe doctrines, in which thou haſt
been inſtructed.

5. THERE was in the days of Herod, king of Judea,
a certain prieſt, Zachariah by name, of the miniſtry
of Abia; and his wife *was* of the daughters of
6. Aaron, and her name Elizabeth. Now they were
both righteous before God, walking in all the com-
mandments and ordinances of the Lord without
7. blame. And they had no child; for Elizabeth was
8. barren, and both were far gone in years. Now it
came to paſs, as the prieſts of his order were at-
tending on their miniſtry before God, that he was

Ch. i. even ſhe hath conceived in her old age; and this
is the ſixth month with her, who was called bar-
37, 38. ren: for nothing is impoſſible with God. Then
Mary ſaid: Behold! the hand-maid of the Lord!
be it unto me according to thy word. And the an-
gel departed from her.

39. So Mary aroſe in thoſe days, and went into the
40. hill-country with haſte, to a city of Judah; and
came to the houſe of Zachariah to ſalute Elizabeth.
41. And, when Elizabeth heard the ſalutation of Mary,
the babe leapt in her womb; and Elizabeth was
42. filled with a holy ſpirit, and ſaid with a loud voice:
The moſt bleſſed *art* thou of women! and bleſſed
43. *is* the fruit of thy womb! And why is this, that
44. the mother of my Lord ſhould come unto me? For
lo! as ſoon as the voice of thy ſalutation reacht
45. my ears, the babe leapt in my womb for joy. And
happy is ſhe, who believed that the things told
46. her from the Lord would be accompliſhed. And
47. Mary ſaid: My ſoul doth magnify the Lord, and
48. my ſpirit rejoiceth greatly in God my Saviour; ſince
he lookt with favour on the lowneſs of his hand-
maiden: for behold! henceforth all generations
49. will call me happy: for the mighty one hath done
50. great things for me, and holy is his name: and
his mercy is on them that fear him, to all genera-
51. tions. He ſheweth ſtrength with his arm; he ſcat-
tereth abroad the puffed up with the imagination
52. of their heart. He taketh down princes from *their*
53. thrones, and raiſeth the lowly. He filleth the hun-
gry with good things, and ſendeth the rich empty
54. away. He hath ſuccoured his ſervant Iſrael, in
55. remembrance of his everlaſting kindneſs, as he
promiſed

Ch. i. promiſed to our fathers, to Abraham and to his
v. 56. poſterity. So Mary abode with her about three months, and then went home.

57. Now Elizabeth's full time was come, to be de-
58. livered; and ſhe brought forth a ſon: and her neighbours and kinsfolk heard of the great kindneſs, which the Lord had ſhewn her; and rejoiced
59. with her. And on the eighth day they came to circumciſe the child; and were calling him after
60. his father's name, Zachariah. But his mother ſaid:
61. Nay; his name ſhall be John. And they ſaid unto her: None of thy kindred is called by this name.
62. So they made ſigns to his father, how he would
63. have him called: and he aſkt for a writing-table, and wrote theſe words: His name is John. And
64. they all wondered. Then the mouth and tongue *of John* were immediately ſet free; and he continued
65. ſpeaking, and bleſſing God. And fear came on the whole neighbourhood; and all theſe things were noiſed about in all the hill-country of Judea:
66. and all, who heard, laid *them* to heart, ſaying: What ſort of child then will this be? And *the*
67. hand of the Lord was with him. And Zachariah his father was filled with the holy ſpirit, and
68. propheſied, ſaying: Bleſſed be the Lord, the God of Iſrael, for he hath kindly regarded and delivered
69. his people; and hath raiſed up a powerful ſalva-
70. tion for us, in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets from
71. the firſt: *even* a ſalvation from our enemies, and
72. from the hand of all that hate us; to ſhew his kindneſs and remember his holy covenant with
73. our fathers, *even* the oath which he ſware to Abraham

Ch. i. ham our father, that he would grant us, after deli-
v. 74. verance from the hand of our enemies, to pay *our*
75. religious ſervice unto him, without fear, in holineſs
and righteouſneſs before him, all the days of our
76. life. And thou, child! wilt be a teacher of the
moſt high *God:* for thou wilt go before the face of
77. the Lord to prepare his ways, to give a knowledge
of ſalvation to his people, with a remiſſion of their
78. ſins, through the tender mercy of our God, with
which he hath regarded us: a day-ſpring from
79. the ſky, to ſhine upon them that are in darkneſs
and a ſhadow of death; to guide our feet into
80. the way of peace. So the child went on thriv-
ing and growing ſtrong in underſtanding; and
abode in the deſerts till the day of his public ap-
pearance unto Iſrael.

Ch. ii. Now in thoſe days a decree came forth from
v. 1. Cæſar Auguſtus, that all the world ſhould regiſter
2. themſelves: (this firſt regiſtering was, when Cyre-
3. nius was governour of Syria) ſo all went to regiſter
4. themſelves, each to his own city. And Joſeph alſo
went up from Galilee, from the city of Nazareth,
into Judea, to the city of David called Bethlehem,
becauſe he was of the family and lineage of Da-
5. vid, to regiſter himſelf; with Mary his eſpouſed
6. wife, *then* great with child. Now, while they
were there, her full time came to be delivered;
7. and ſhe brought forth her firſt-born ſon, and wrapt
him in ſwaddling cloaths, and laid him in the ſta-
ble, becauſe there was no room for them in the
gueſt-chamber.
8. And in that country were ſhepherds in the
fields,

Ch. ii. fields, watching their flocks by night. And be-
v. 9. hold! an angel of the Lord preſented himſelf un-
to them, and a heavenly brightneſs ſhone round
10. about them: and they were greatly afraid. But
the angel ſaid unto them: Fear ye not: for be-
hold! I bring you good tidings of great joy to all
11. this people: for this day is born unto you, in the
city of David, a Saviour, which is Chriſt *the* Lord.
12. And *let* this *be* your ſign; ye will find a babe in
13. ſwaddling cloaths, lying in a ſtable. And ſud-
denly there was with the angels a multitude of
14. the heavenly hoſt, praiſing God, and ſaying: Glory
be to God in the higheſt *heavens*; and the peace
15. of his good-will to men on earth! Now, when the
angels were gone from them into heaven, the ſhep-
herds ſaid to each other: Let us then croſs the
country to Bethlehem, and ſee this thing, which the
16. Lord hath made known unto us. So they went
with haſte, and found out Mary, and Joſeph, and
17. the babe lying in the ſtable. But, when they had
ſeen *it*, they made known every where what had
18. been ſpoken to them concerning this child: and
all, that heard, wondered at the things told them
19. by the ſhepherds. But Mary carefully obſerved
theſe things, caſting them about in her heart.
20. And the ſhepherds returned, glorifying and praiſ-
ing God for all the things which they had heard
and ſeen juſt as it had been told them.
21. And, when the eighth day, for circumciſing the
child, was come, he was called Jeſus; the name
22. given by the angel before he was conceived. And,
when the days of purification according to the law
of Moſes were ended, they carried him up to Jeru-
ſalem,

Ch. ii. ſalem, to preſent him to the Lord: (as it is writ-
v. 23. ten in the law of the Lord, *Every firſt-born male*
24. *child ſhall be holy to the Lord)* and to offer a ſacri-
fice according to the command in the law of the
Lord, a pair of turtle-doves, or two young pigeons.
25. And behold! there was a man in Jeruſalem, Si-
meon by name, a righteous and pious man, who
was expecting the conſolation of Iſrael: and the
26. holy ſpirit was upon him. And he had been
warned from heaven by the holy ſpirit, that he
would not ſee death before he had ſeen the anoint-
27. ed of the Lord. And he came by the ſpirit into
the temple; and, when the parents of the child
Jeſus brought him in to do for him according to
28. the cuſtom of the law, then Simeon took him in-
29. to his arms, and bleſt God, and ſaid: Now letteſt
thou thy ſervant, ſovereign maſter! depart, accord-
30. ing to thy word, in peace; for mine eyes have
31. ſeen that ſalvation, which thou haſt prepared in
32. the face of all people; a light, to make *the* Gen-
33. tiles known; to illuminate thy people Iſrael. And
Joſeph and his mother were wondering at the
54. things that were ſpoken of him. And Simeon
bleſt them, and ſaid unto Mary his mother: Be-
hold! this *child* will be the cauſe of the fall and
riſe of many in Iſrael, and a ſign that will be ſpok-
35. en againſt; (yea, a ſword will alſo paſs through
thine own ſoul) ſo that the reaſonings of many hearts
will be revealed.
36. And Anna a propheteſs, a daughter of Phanuel,
of the tribe of Aſer, far gone in years, who had
lived with her huſband but ſeven years from her
37. virginity, a widow about eighty-four years old, who
departed

Ch. ii. departed not from the temple paying religious ſer-
v. 38. vice night and day with faſtings and prayers; ſhe alſo came up at the ſame inſtant, and continued giving thanks unto the Lord, and ſpeaking of *the child* to all that were expecting deliverance in Je-
39. ruſalem. And, when *his parents* had done every thing according to the law of the Lord, they turned back into Galilee, to their own city Nazareth.
And the child was filled with wiſdom, as he grew, and gained ſtrength: and a divine comelineſs was
40. upon him.
41. Now his parents uſed to go every year to Jeru-
42. ſalem on the feſtival of the paſſover: and, when he was twelve years old, after they had gone up to Jeruſalem according to the cuſtom of the feſti-
43. val, and had ended their ſtay; as they went back, the child Jeſus tarried behind in Jeruſalem, and
44. Joſeph and his mother knew not *of it*; but, ſuppoſing him to be in the company, they went a day's journey, ſeeking him all the time among
45. *their* kinsfolk and acquaintance; and, not finding *him*, turned back to look for him at Jeruſalem:
46. and, after three days, found him in the temple, ſitting in the midſt of the teachers, both hearing
47. them and aſking them queſtions. Now all, that heard him, were aſtoniſhed at his underſtanding
48. and anſwers. And, when *his parents* ſaw him, they were amazed; and his mother ſaid unto him: Son, why haſt thou thus dealt with us? behold! thy father and I have been ſeeking thee with ſor-
49. row. And he ſaid unto them: How could ye be ſeeking me? knew ye not, that I ought to be in
50. my father's houſe? But they underſtood not the meaning

Ch. ii. meaning of this ſaying. And he went down with
v. 51. them to Nazareth, and continued to ſubmit him-
ſelf unto them: and his mother was conſtantly ob-
52. ſerving all theſe things in her heart. And Jeſus
went on thriving in age, and wiſdom, and comeli-
neſs, in the ſight of God and men.

Ch. iii. Now, in the fifteenth year of the reign of Ti-
v. 1. berius Cæſar, Pontius Pilate being governour of
Judea, and Herod tetrarch of Galilee, and his bro-
ther Philip tetrarch of Iturea and the country of
2. Trachonitis, and Lyſanias tetrarch of Abilene, An-
nas and Caiaphas being high-prieſts, a command
from God was upon John the ſon of Zachariah in
3. the wilderneſs: and he went into all the country
round about *the river* Jordan, preaching a baptiſm of
repentance for remiſſion of ſins: as it is written in
4. the book of Eſaiah the prophet: *A voice of one crying*
in the wilderneſs, Prepare ye the way of the Lord; make
5. *the paths ſtraight for him. Every hollow place will be*
filled up, and every mountain and hill will be levelled:
that, which is crooked, will become ſtraight; and the
6. *rough ways, even: and all fleſh will behold this ſalvation of*
7. *God.* Then ſaid he unto the multitudes, that were
coming forth to be baptiſed by him: Brood of vi-
pers! who hath privately warned you to flee from
8. the wrath that is approaching? Bring forth, there-
fore, fruits meet for repentance; and do not ſay
within yourſelves, We have Abraham for our fa-
ther: for I ſay unto you, God is able out of theſe
9. ſtones to raiſe up children unto Abraham. And
even now the axe is laid at the root of the trees;
ſo that every tree, which beareth not good fruit,

Ch. iii. will be hewn down, and caſt into a fire. And
v. 10. the multitudes aſkt him, ſaying: What muſt we
11. do then? And he anſwered: Let him, that hath
two coats, give one to him, that hath none; and
12. him, that hath food, do likewiſe. Then the tax-gatherers alſo came to be baptiſed, and ſaid unto him:
13. Teacher, what muſt we do? And he ſaid unto
them: Exact no more than what is appointed you.
14. Then the ſoldiers alſo aſkt him, ſaying: And what
muſt we do? And he ſaid unto them: Uſe no
violence nor injuſtice to any one; and be content
with your wages.
15. Now, while the people was in expectation, and
all were reaſoning in their hearts, whether he were
16. the Chriſt, John ſaid unto them all: I indeed baptiſe you in water; but one, mightier than I, is
coming, the ſtring of whoſe ſhoes I am not worthy
to untie: he will baptiſe you in a holy wind and
17. a fire. Whoſe fan is in his hand, and he will
thoroughly cleanſe his floor, and lay up the wheat
in his garner, but will burn up the chaff with un-
18. quenchable fire. And with many other exhortations to this purpoſe did he preach unto the peo-
19. ple. But Herod the tetrarch, being conſtantly reproved by him about Herodias his brother Philip's
20. wife, and all his other evil deeds, added one more
to them by ſhutting up John in priſon.
21. Now, when all the people had been baptiſed,
and Jeſus was praying after his baptiſm, the hea-
22. ven was opened; and the holy ſpirit deſcended in
a bodily form, like a dove, upon him, and a voice
came from heaven, ſaying: Thou art my ſon, *my*
23. beloved ſon: in thee I am well pleaſed. And this

Ch. iii. ſame Jeſus began to be about thirty yèars of age,
being, as was ſuppoſed, the ſon of Joſeph, who
24. was the ſon of Heli, who was the ſon of Matthat,
who was the ſon of Levi, who was the ſon of Mel-
chi, who was the ſon of Janna, who was the ſon of
25. Joſeph, who was the ſon of Mattathias, who was the
ſon of Amos, who was the ſon of Naum, who was
26. the ſon of Eſli, who was the ſon of Naggee, who was
the ſon of Maath, who was the ſon of Mattathias,
who was the ſon of Semei, who was the ſon of Jo-
ſeph, who was the ſon of Juda, who was the ſon of
27. Joanna, who was the ſon of Rheſa, who was the ſon
of Zorobabel, who was the ſon of Salathiel, who
28. was the ſon of Neri, who was the ſon of Melchi,
who was the ſon of Addi, who was the ſon of Coſam,
29. who was the ſon of Elmodam, who was the ſon of
Er, who was the ſon of Joſe, who was the ſon of Elie-
zer, who was the ſon of Jorim, who was the ſon of
30. Matthat, who was the ſon of Levi, who was the
ſon of Simeon, who was the ſon of Juda, who was
the ſon of Joſeph, who was the ſon of Jonan, who
31. was the ſon of Eliakim, who was the ſon of Melea,
who was the ſon of Menan, who was the ſon of
32. Mattatha, who was the ſon of Nathan, who was
the ſon of David, who was the ſon of Jeſſe, who
was the ſon of Obed, who was the ſon of Booz,
who was the ſon of Salmon, who was the ſon of
33. Naaſſon, who was the ſon of Aminadab, who was
the ſon of Aram, who was the ſon of Eſrom, who
was the ſon of Phares, who was the ſon of Juda,
34. who was the ſon of Jacob, who was the ſon of
Iſaac, who was the ſon of Abraham, who was the
35. ſon of Thara, who was the ſon of Nachor, who
was

Ch. iii. was the ſon of Saruch, who was the ſon of Ragau,
who was the ſon of Phalec, who was the ſon of
36. Heber, who was the ſon of Sala, who was the ſon
of Cainan, who was the ſon of Arphaxad, who was
the ſon of Sem, who was the ſon of Noe, who was
37. the ſon of Lamech, who was the ſon of Mathuſala,
who was the ſon of Enoch, who was the ſon of
Jared, who was the ſon of Maleleel, who was the
38. ſon of Cainan, who was the ſon of Enos, who was
the ſon of Seth, who was the ſon of Adam, who
was the ſon of God.

Ch. iv. Then Jeſus turned back from *the river* Jordan
v. 1. full of a holy ſpirit, and was carried about by that
2. ſpirit in the wilderneſs forty days, under the trial
of the devil: and he ate nothing in thoſe days;
3. but, at the end of them, at laſt was hungry. And
the devil ſaid unto him: As thou art the ſon of
4. God, command this ſtone to become a loaf. And
Jeſus anſwered: It is written, *Man cannot live by*
5. *bread alone, but by every declaration of God.* And
the devil took *Jeſus* up into a high mountain, and
ſhewed him all the kingdoms of the world in a
6. moment of time; and ſaid unto him: I will give
thee all this power, and the glory of them; for un-
to me it is delivered, and to whomſoever I pleaſe I
7. give it: if thou, therefore, wilt worſhip me, all *this*
8. ſhall be thine. And Jeſus anſwered and ſaid unto
him: Be gone, Satan! for it is written, *Thou ſhalt*
worſhip the Lord thy God, and pay religious ſervice to
9. *him only.* And *the devil* carried him to Jeruſalem,
and ſet him on the pinnacle of the temple; and ſaid
unto him: As thou art a ſon of God, throw thy-

Ch. iv. ſelf down from this place; for it is written, *He*
v. 10. *will give his angels charge concerning thee, to keep thee*
11. *ſafe; and on their hands will they bear thee, leſt at any*
12. *time thou ſtrike thy foot againſt a ſtone.* And Jeſus anſwered and ſaid unto him: It is ſaid, *Thou ſhalt not*
13. *try the Lord thy God.* And, when the devil had ended every trial, he went from him for a time.
14. And Jeſus turned back in the power of the ſpirit into Galilee; and a report of him went forth in-
15. to all the country round about: and he conſtantly taught in their ſynagogues, *and was* glorified by all.
16. And he came to Nazareth, where he had been brought up: and went, as his cuſtom was on the ſabbath-day, into the ſynagogue; and roſe up to
17. read. And the book of Eſaiah the prophet was delivered unto him; and he opened the book at
18. the place, where it was written, *The ſpirit of the Lord is upon me, inaſmuch as he anointed me to preach glad tidings to the poor, he ſent me to heal the broken hearted, to proclaim deliverance to priſoners and recovery*
19. *of ſight to the blind, to ſend the bruiſed away free; to*
20. *proclaim an acceptable year of the Lord.* And he ſhut the book, and gave it again to the officer, and ſat down: and the eyes of all in the ſynagogue were
21. gazing upon him. Then he began to ſay unto them: This day hath this ſcripture been fulfilled
22. in your ears. And all gave their teſtimony of admiration to thoſe gracious words, that came out of his mouth, and ſaid: Is not this the ſon of Joſeph?
23. And he ſaid unto them: Ye will doubtleſs ſay unto me this proverb: Phyſician, heal thyſelf. What we have heard done *by thee* in Capernaum, do here
24. alſo in thine own town. But, verily I ſay unto you,

Ch. iv. you, no prophet is acceptable in his own town.
v. 25. Now, I ſay unto you, there were doubtleſs many widows in Iſrael in the days of Elias, when the heaven was ſhut for three years and ſix months, ſo that there was a great famine over all the land:
26. yet to none of them was Elias ſent, but unto a wi-
27. dow at Sarepta of Sidon only. And many lepers were in Iſrael *in the time* of Eliſhah the prophet; yet none of them was cleanſed, but Naaman the Syrian
28. alone. And all in the ſynagogue were filled with
29. anger, when they heard theſe things; and roſe up, and caſt him out of the city, and were for carrying him to the brow of the hill, whereon their city was
30. built, to throw him down headlong: but he paſt
31. through the midſt of them, and continued his way down to Capernaum, a city of Galilee; and con-
32. ſtantly taught them on the ſabbath-days: and they were greatly aſtoniſhed at his doctrine; for his word was with authority.
33. Now in the ſynagogue there was a man with an unclean ſpirit; and he cried out with a loud voice;
34. Hah! what haſt thou to do with us, Jeſus of Nazareth? Art thou come to puniſh us? I know thee
35. who thou art; the holy one of God. And Jeſus rebuked him, ſaying: Hold thy tongue, and come out of him. And, when the dæmon had thrown him down in the midſt *of them*, it came out of him with-
36. out doing him any hurt. And amazement came upon them all: and they were talking to each other, ſaying: What a voice is this! With authority and power it commandeth theſe unclean ſpirits, and
37. they come out. And a report of him continued

Ch. iv. going forth into every part of the country round about.

38. Then he aroſe, and went out of the ſynagogue into Simon's houſe. Now Simon's wife's mother had a great fever; and they beſought him in her
39. behalf. And he ſtood over her, and rebuked the fever, and it left her; when immediately ſhe aroſe,
40. and waited on them. But, at the ſetting of the ſun, all, that had any ſick with divers diſeaſes, brought them conſtantly unto him: and he laid
41. his hands on each of them, and healed them. Dæmons alſo uſed to come out of many, crying aloud, and ſaying: Thou art the Chriſt, the ſon of God. But he rebuked them, and ſuffered them not to ſpeak, becauſe they knew him to be the Chriſt.
42. Now, when it was day, he went forth into a lonely place; and the multitudes were ſeeking him, and came thither, and would have hindered him
43. from leaving them; but he ſaid unto them: I muſt preach this kingdom of God to other cities al-
44. ſo; for to this end was I ſent. And he continued preaching in the ſynagogues of Galilee.

Ch. v. Now it came to paſs, as the multitude was preſſ-
v. 1. ing upon *Jeſus* to hear the word of God while he
2. ſtood by the lake of Genneſareth, that he ſaw, on the edge of the lake, two veſſels, which the fiſher-
3. men had left, and were waſhing *their* nets. So he went into one of the veſſels, which was Simon's; and aſkt him to put a little from the land: and he ſat down, and continued teaching the multitudes
4. out of the veſſel. But, when he had done ſpeak-

Ch. v. ing, he ſaid unto Simon: Launch out into the
v. 5. deep, and let down your nets for a draught. And
Simon anſwered: Maſter, we have toiled all the
night, and have taken nothing: nevertheleſs at thy
6. word I will let down the net: and, on doing this,
they incloſed a great multitude of fiſhes; and their
7. net was going to break. Then they made ſigns
to *their* partners in the other veſſel, to come and
help them; and they came, and filled both the veſ-
8. ſels, ſo that they were beginning to ſink. Now
Simon Peter, ſeeing *this*, fell down at the knees of
Jeſus, ſaying: Depart from me, for I am a ſin-
9. ful man, O! Lord. For amazement ſeized him
10. and all his companions, as well as James and
John, the ſons of Zebedee, who were partners
with Simon, at the draught of fiſhes, which they
had taken. But Jeſus ſaid to Simon: Be not afraid:
11. henceforth thou ſhalt catch men alive. And they
brought the ſhips to land, and left every thing to
go with him.

12. And, while he was in one of *their* cities, a man,
full of a leproſy, fell on his face, when he ſaw
Jeſus, and beſought him, ſaying: Maſter, if thou
13. wilt, thou canſt make me clean. And *Jeſus* ſtretcht
out his hand, and toucht him, ſaying: I will; be
thou clean. And immediately the leproſy departed
14. from him. And *Jeſus* charged him to tell no one;
but Go, ſhew thyſelf to the prieſt, and offer for thy
cleanſing what Moſes appointed, for a teſtimony un-
15. to them. But the report of *Jeſus* was ſpreading
abroad more and more; and great multitudes were
conſtantly coming together to hear, and to be heal-
16. ed by him of their infirmities: but he continued

Ch. v. withdrawing himſelf into lonely places, and pray-
v. 17. ing. And it came to paſs, one day while he was teaching, and Phariſees and teachers of the law, who had come from every town of Galilee and Judea and from Jeruſalem, were ſitting by, the power of the Lord was *with him* to heal *the people.*
18. And behold! *ſome* men brought upon a couch a man with a palſy, and were ſeeking how to bring
19. him in, and lay him before *Jeſus:* but, not finding any way to bring him in becauſe of the multitude, they went upon the houſe-top, and let him down with the couch through the roof into the
20. midſt *of them*, in the preſence of Jeſus; who, ſeeing their faith, ſaid unto him: Man, thy ſins be
21. forgiven thee! And the ſcribes and the Phariſees began to reaſon among *themſelves*, ſaying: Who is this *man* that ſpeaketh ſo wickedly? Who can for-
22. give ſins but God alone? Now Jeſus perceived their reaſonings, and anſwered: Why are ye reaſon-
23. ing in your hearts? Which is eaſier? to ſay, Thy
24. ſins be forgiven thee; or to ſay, Ariſe and walk, but that ye may know that the ſon of man hath authority upon earth to forgive ſins? *Then* he ſaid to the man with the palſy: I ſay unto thee, ariſe,
25. and take up thy couch, and go home. And immediately he aroſe up before them, took *the couch* on which he was lying, and went home, glorifying
26. God. And great amazement ſeized all, and they continued glorifying God; and were filled with fear, ſaying: We have ſeen unexpected things to-day.
27. And after theſe things *Jeſus* went out, and ſaw a tax-gatherer, named Levi, ſitting at the cuſtom-houſe;

Ch. v. houſe; and he ſaid unto him: Come with me:
v. 28. and he left every thing, and aroſe, and went with
29. *Jeſus*. And Levi made a great entertainment for him at his houſe; and there was a great company of tax-gatherers and others at table with them.
30. And their ſcribes and Phariſees kept murmuring to the diſciples, ſaying: Why do ye eat and drink
31. with tax-gatherers and ſinners? And Jeſus anſwered and ſaid unto them: They, that are well, need
32. not a phyſician, but they, that are ſick. I came not to call righteous *men*, but ſinners, to repent-
33. ance. Then they ſaid unto him: Why do the diſciples of John and of the Phariſees often faſt and
34. pray, but thine eat and drink? And he ſaid unto them: Do ye wiſh the companions of the bridegroom to faſt, while the bridegroom is with them?
35. Now the days will come, when the bridegroom ſhall depart from them: then will they faſt in
36. thoſe days. And he ſpake alſo a parable unto them: No one putteth a patch from a new garment upon an old garment: if ſo, he both maketh a rent in the new *garment*, and the patch from the
37. new agreeth not with the old. And no one putteth new wine into old bottles: if ſo, the new wine will burſt thoſe bottles, and be ſpilled, and
38. the bottles be deſtroyed: but new wine muſt be put into new bottles, and *then* both are preſerved
39. together. And no one, that hath drunken old *wine*, ſtraightway deſireth new; for he ſaith, The old is better.

Ch. vi. Now, on the firſt ſabbath of the ſecond month,
v. 1. as *Jeſus* was paſſing through the corn-fields, his diſciples

Ch. vi. diſciples kept plucking and eating the ears of
v. 2. corn, after rubbing *them* with their hands. But ſome of the Phariſees ſaid unto them: Why are ye doing what is not lawful to be done on the ſabbath? And Jeſus anſwered and ſaid unto them:
3. Have ye not read ſo much as this, what David did, when himſelf and his companions were hungry?
4. How he went into the houſe of God, and took and ate the ſhew-loaves, which the prieſts only are allowed to eat; and gave alſo to his companions?
5. And he ſaid unto them: The ſon of man is maſter even of the ſabbath.
6. Now, on another ſabbath, he went into the ſynagogue, and was teaching; and a man was there,
7. whoſe hand was withered. And the ſcribes and the Phariſees were maliciouſly obſerving, whether he would heal on the ſabbath; that they might
8. find an accuſation againſt him. But he knew their reaſonings, and ſaid to the man with the withered hand: Riſe up, and ſtand in the midſt: and
9. he aroſe, and ſtood *there*. Then ſaid Jeſus unto them: I will aſk you a *queſtion*: Is it lawful to do good on the ſabbath, or to do evil? to ſave life,
10. or to deſtroy *it*? And, after looking round upon them all, he ſaid unto the man: Stretch out thy hand: and he did ſo; and the hand was reſtored
11. to it's ſoundneſs like the other. Then they were wholly confounded, and continued debating with each other what they could do to Jeſus.
12. Now, in thoſe days, he went out into the mountain to pray, and continued awake all night in the
13. houſe of prayer to God. And, when it was day, he called to *him* his diſciples; and out of them

choſe

Ch. vi. choſe twelve for himſelf, whom he named apoſtles
v. 14. alſo: Simon, whom he alſo named Peter, and
Andrew the brother *of Simon*; James and John,
15. Philip and Bartholomew, Matthew and Thomas,
James the *ſon* of Alpheus, and Simon called Ze-
16. lotes, Jude the *brother* of James, and Judas Iſcariot
17. the traitor. And *Jeſus* went down with them, and
ſtood in the plain, with a croud of his diſciples and
a great multitude of the people from all Judea
and Jeruſalem and the ſea-coaſt of Tyre and Sidon,
who came to hear him, and to be healed of their
18. diſeaſes: and thoſe, who were diſturbed by dæ-
19. mons, were alſo cured. And all the multitude
was ſeeking to touch him; for power kept going
20. out from him, and healing all. Then he lifted up
his eyes towards his diſciples, and ſaid:

Happy *are ye* poor: for your's is the kingdom
21. of God. Happy *are ye* who hunger now: for ye
will be filled. Happy *are ye* who weep now: for
22. ye will laugh. Rejoice, though men hate you,
and drive you from *them*, and reproach *you*, and
revile you as evil-doers, for the ſake of the ſon of
23. man: be glad in that day, and leap for joy; for
behold! great *is* your reward in heaven: for in
the ſame manner did their fathers to *their* prophets
24. alſo. But alaſs! for you that are rich! for ye are
25. receiving your conſolation. Alaſs! for you that
have been filled! for ye will hunger. Alaſs! for
you that are laughing now! for ye will mourn and
26. weep. Alaſs! for you, when all theſe men ſpeak
well of you! for this was done by their fathers to
27. the falſe prophets. But, I ſay unto you *my* hearers,
Love your enemies; do good to them that hate

you;

Ch. vi. you; bleſs them that curſe you; and pray for
v.28,29. them that injuriouſly treat you. To him, who
ſmiteth thee on one cheek, offer the other alſo;
and hinder not him, who would take away thy
30. cloak, *from taking away* thy coat alſo. Give to every
one that aſketh thee; and from him, that is taking
31. away thy goods, do not beg them off. And, as
ye wiſh men to do unto you, do ye even ſo unto
32. them. For, if ye love them who love you, what
is your reward? for even the heathen love thoſe,
33. who love them. And, if ye do good to them that
do good to you, what is your reward? for even
34. the heathen do the ſame. And, if ye lend to them,
whom ye expect to return *it*, what is your reward?
for even the heathen lend to each other, expect-
35. ing to receive again as much. But love your ene-
mies, and do good and lend, giving up nothing
for loſt; and your reward will be great, and ye
will be ſons of the moſt high *God*; for he is
36. kind to the unthankful and the wicked. Be ye,
therefore, merciful, even as your father is merciful.
37. Judge not, and ye will not be judged; condemn
not, and ye will not be condemned: forgive, and
38. ye will be forgiven. Give, and there will be giv-
en unto you good meaſure; *yea*, meaſure, preſſed
down and ſhaken together and running over, will
be given into your lap: for the ſame meaſure, that
ye give, will be given to you again.
39. Then he ſpake a parable unto them: Can a
blind *man* lead a blind *man?* Will not both fall
40. into a ditch? A diſciple is not above his teacher:
but let every *diſciple* be duly prepared as his teach-
41. er. Now, why doſt thou behold the ſplinter in thy
brother's

Ch. vi. brother's eye, but conſidereſt not the beam in thine
v. 42. own eye? Or, how canſt thou ſay to thy brother; Hold! brother; let me take away the ſplinter that is in thine eye, whilſt thou thyſelf beholdeſt not the beam in thine own eye? Hypocrite! firſt take away the beam out of thine own eye, and then wilt thou ſee clearly to take away the ſplinter that is in thy brother's eye.

43. Now no good tree beareth bad fruit, and no bad
44. tree beareth good fruit. Every tree is known by it's own fruit: for figs are not gathered from thorns,
45. nor *the* grape from *the* bramble-buſh. The good man out of the good treaſury of his heart bringeth forth what is good; and the evil man out of the evil treaſury of his heart bringeth forth what is evil: for from the abundance of the heart his mouth ſpeak-
46. eth. But why do ye call me, Maſter! maſter! and
47. perform not the things which I teach? Every one that cometh unto me, and heareth theſe words of mine, and doeth them; I will ſhew you whom
48. he is like. He is like a man, who built a houſe, and dug deep, and laid *it's* foundation on the rock: ſo, when the flood aroſe, the ſtream bet vehemently againſt that houſe, but could not ſhake it: for
49. it had been founded upon the rock. But he, that heareth and doeth *them* not, is like a man, who built a houſe upon the ground without a foundation, againſt which the ſtream bet vehemently, and immediately threw it down; and the cruſh of that houſe was great.

Ch. vii. So when *Jeſus* had ended all theſe ſayings in the
v. 1, 2. ears of the people, he went into Capernaum. And

Ch. vii. a centurion's ſervant, who was dear unto him, was
v. 3. ill, and at the point of death. This *man*, hearing
of Jeſus, ſent unto him *ſome* elders of the Jews, to
4. aſk him to come and heal this ſervant; who came
to Jeſus, and were earneſtly beſeeching him, ſay-
ing, He is worthy to whom thou ſhouldeſt do this;
5. for he loveth our nation, and hath himſelf builded
6. us our ſynagogue. Now, while Jeſus was going
with them, and was not far from the houſe, the
centurion ſent friends unto him, ſaying: Maſter,
trouble not thyſelf, for I am not worthy that thou
7. ſhouldeſt come under my roof: and therefore I
did not take upon me to come unto thee myſelf:
but ſpeak a word *only*, and my ſervant will be well.
8. For even I, that am a man under authority, have
ſoldiers under me; and I ſay to this, Go; and he
goeth; and to another, Come; and he cometh:
and to my own ſervant, Do this; and he doeth
9. it. Now, when Jeſus heard theſe things, he won-
dered at him; and, turning about, ſaid to the mul-
titude, that was following him: I ſay unto you, I
have not found ſo great faith, no, not in Iſrael.
10. And the meſſengers returned to the houſe, and
found the ſervant well.
11. And, on the next day, *Jeſus* was going to a city
called Nain; and a good many of his diſciples
12. and a great multitude were going with him: and,
as he came nigh the gate of the city, behold! a
dead man was carried out, an only ſon of his mo-
ther, who was a widow: and much people of the
13. city was with her. And, when the Lord ſaw her
he took pity on her, and ſaid unto her: Weep
14. not. And he went up, and toucht the bier (for

the

Ch. vii. the bearers ſtopt) and ſaid: Young man! I ſay
v. 15. unto thee, riſe up. And the dead man ſat up,
and began to ſpeak: and *Jeſus* preſented him to
16. his mother. So fear ſeized them all, and they
were glorifying God, ſaying; A great teacher is
raiſed up among us: and, God hath kindly con-
17. ſidered his people. And this report concerning
Jeſus went forth throughout all Judea and all the
neighbouring country.
18. And John's diſciples told *their maſter* of all theſe
19. things; who called two of his diſciples unto him,
and ſent them to Jeſus, ſaying: Thou art he, that
20. is to come: can we look for any other? So theſe
men came to Jeſus, and ſaid: John the Baptiſt ſent
us to thee, ſaying: Thou art he, that is to come:
21. can we look for any other? Now immediately
Jeſus cured many of ſickneſſes and torments and
dæmons, and kindly gave ſight to many blind peo-
22. ple: and *then* gave to *the diſciples of John* this an-
ſwer: Go, tell John what ye have ſeen and heard;
the blind receive ſight, *the* lame walk, lepers are
cleanſed, *the* deaf hear, *the* dead are raiſed up, *the*
23. poor have the goſpel preached unto them: and
happy is he, who ſhall not ſtumble at me.
24. Now, when the meſſengers of John were depart-
ed, Jeſus began to ſay unto the multitudes con-
cerning John, What went yē out into the wilder-
25. neſs to ſee? a reed ſhaken by the wind? But
what went ye out to ſee? a man clothed in ſump-
tuous apparel? Lo! they with purple raiment,
26. and of luxurious fare, live in palaces. But what
went ye out to ſee? a prophet? Yea, I ſay unto
27. you, ſomething even better than a prophet. This

is

Ch. vii. is he, of whom it is written, *Behold! I ſend my meſſenger before thy face, to prepare thy way before thee.*

28. For, I ſay unto you, among them, who are born of women, there is no greater teacher than John the Baptiſt; but the leaſt in the kingdom of God
29. is greater than he. And all the people and the tax-gatherers thankfully received the kindneſs of God, and liſtened to John, and were baptiſed with
30. his baptiſm: but the Phariſees and the teachers of the law rejected this intention of God towards them, not receiving *John's* baptiſm.
31. Moreover the Lord ſaid: To what now ſhall I liken the men of this generation? and what do
32. they reſemble? They are like children ſitting in the ſtreets, and calling to each other, and ſaying: We piped for you, but ye danced not; we mourn-
33. ed to you, but ye wept not. For John the Baptiſt came, neither eating bread, nor drinking wine; and ye ſay, He hath a dæmon. The ſon of man
34. came eating and drinking; and ye ſay, Behold! a glutton and a drunkard! a friend of tax-gather-
35. ers and ſinners! But wiſdom was ever juſtified in all her children.
36. Then one of the Phariſees aſkt *Jeſus* to eat with him: ſo he went into the Phariſee's houſe, and
37. took his place at the table. And behold! a woman of the city, who was a ſinner, knowing that he was at table in the Phariſee's houſe, brought an
38. alabaſter box of perfumed ointments, and ſtood at his feet behind, ſhedding tears on his feet, and wiping *them* with the hairs of her head, and fondly kiſſing his feet, and anointing *them* with the per-
39. fumes. Now, when the Phariſee, who had invited him,

Ch. vii. him, ſaw this, he ſaid within himſelf: If this man were a prophet, he would have known who, and what ſort of woman, ſhe is, that is touching him:
40. for ſhe is a ſinner. And Jeſus ſaid unto him: Si-
41. mon, I have ſomething to ſay unto thee. And *Simon* ſaith: Teacher, ſay on. A creditor (*ſaid Jeſus*) had two debtors: one of which owed him five
42. hundred pence, and the other, fifty: but, as they were not able to pay, he freely forgave them both. Now which of theſe, ſaid he, will love him moſt?
43. Then Simon anſwered: He, I ſuppoſe, to whom moſt was forgiven. And *Jeſus* ſaid: Thou judgeſt
44. rightly. Then, turning to the woman, he ſaid to Simon: Seeſt thou this woman? I came into thy houſe, and thou gaveſt no water for my feet; but ſhe bathed my feet with tears, and wiped them
45. with the hairs of her head. Thou gaveſt me no kiſs; but ſhe, ſince ſhe came in, hath not ceaſed
46. fondly kiſſing my feet. My head with oil thou didſt not anoint: but ſhe anointed my feet with
47. perfumes. Wherefore, I ſay unto thee, becauſe ſhe hath many ſins to be forgiven, ſhe loved much; but he, that hath little to be forgiven, loveth little.
48. Then he ſaid unto her: Thy ſins be forgiven.
49. And the gueſts began to ſay within themſelves:
50. Who is this, that even forgiveth ſins? But he ſaid unto the woman: Thy faith hath ſaved thee: go in peace.

Ch. viii. Afterwards *Jeſus* continued to go through every
v. 1. city and village, preaching the goſpel of the king-
2. dom of God; with the twelve and ſome women, who had been cured of evil ſpirits and infirmities;

Ch. viii. Mary called Magdalene, out of whom had come
v. 3. ſeven dæmons; and Joanna, the wife of Chuza, Herod's ſteward, and Suſanna, and ſeveral others, who conſtantly miniſtered to him of their ſubſtance.

4. Now, as a great multitude was coming together, and many from every city going forth unto him,
5. he ſpake this parable: A ſower went forth to ſow his ſeed: and, as he was ſowing, ſome fell by the road-ſide, and was trodden under foot; and
6. the fowls of heaven ate it up. And ſome fell upon the rock; and, as ſoon as it ſprang up, wither-
7. ed away for want of moiſture. And ſome fell among the thorns; and the thorns ſprang up with
8. it, and choakt it. And others fell on the good ground; and ſprang up, and bare fruit a hundred fold. Upon ſaying theſe things, he cried out as uſual: Whoſo hath ears to hear, let him hear.

9. Then his diſciples aſkt him the meaning of this
10. parable. And he ſaid: Unto you it is given to know the myſteries of the kingdom of God, but to the reſt *I ſpeak* in parables; ſo that they may ſee, but perceive not; and hear, but not under-
11. ſtand. Now the parable is this. The ſeed is the
12. word of God: thoſe by the road-ſide are the hearers, to whom the devil cometh and taketh away the word out of their hearts, leſt they ſhould be-
13. lieve and be ſaved. Thoſe on the rock are the hearers, that receive the word with joy, but have no root; believing only for a ſhort time, and in a
14. ſeaſon of trial falling away. And that, which fell among the thorns, is thoſe hearers, who go away, and are choaked with anxious cares about riches

to

Ch. viii. and *the* pleaſures of life; and bring forth no fruit
v. 15. to perfection. And that on the good ground is thoſe hearers, who with a right and good heart hold faſt the word, and bear fruit with perſeverance.
16. Now, no one, when he hath lighted a lamp, covereth it with a veſſel, or putteth *it* under a couch, but ſetteth *it* on a ſtand, that they, who come
17. in, may ſee the light. For nothing is hid, that will not come to light; nor laid up in ſecret, that will not be known, and brought out to view.
18. Take heed, therefore, how ye hear: for to him, that hath, will be given; and from him, that hath not, even what he thinketh himſelf to have, will be taken away.
19. Now his mother and his brethren had come thither, but were not able to ſpeak with him becauſe
20. of the multitude: and ſome told him, ſaying, Thy mother and thy brethren are ſtanding without, de-
21. ſiring to ſee thee. But he anſwered: My mother and my brethren are theſe, that hear the word of God, and do it.
22. And it came to paſs on one day, that he got into a veſſel with his diſciples, and ſaid unto them: Let us croſs to the other ſide of the lake: and they
23. ſet out. But, as they were ſailing, he fell aſleep; and a guſt of wind came down upon the lake:
24. and they were filling and in danger. So they went to him, and rouſed him, ſaying: Maſter! maſter! we are loſt. Then he aroſe, and rebuked the wind and the ſwell of water; ſo that they were
25. ſtill, and a calm was made. And he ſaid unto them: Where is your faith? And they ſaid to each other, with fear and aſtoniſhment: Who then

Ch. viii. is this? for he commandeth even the winds and
the water, and they obey him.
26. And they ſailed down to the country of the Ga-
27. darenes, which is over againſt Galilee: and, when
he landed, a man of that city met him, who had
been troubled with dæmons a long time, and had
no cloaths on, and abode not in any houſe, but in
28. the tombs. Now, upon ſeeing Jeſus, he cried out,
and fell down before him, and ſaid with a loud
voice: What haſt thou to do with me, Jeſus! ſon
of the moſt high God? I beſeech thee, torment me
29. not. For he was commanding the unclean dæmon
to come out of the man; whom it had ſeized for
a long time; and he had been often kept bound
with chains and fetters; but he uſed to break
theſe bonds, and was driven by the ſpirit into lone-
30. ly places. Then Jeſus aſkt him, ſaying: What is
thy name? And he ſaid, Legion: for many dæ-
31. mons had gone into him. And *the dæmons* entreat-
ed him, that he would not command them to go
32. away into the bottomleſs pit. Now there was a
herd of a good many ſwine feeding on the moun-
tain; and the *dæmons* beſought him to give them
leave to go into the ſwine: and he gave them
33. leave. So the dæmons came out of the man, and
went into the ſwine: and the herd ruſht down
the ſteep bank into the lake, and were choaked.
34. Now, when the feeders ſaw this, they fled; and
went and told *it* in the city and in the country:
35. and *the people* came out to ſee, and went to Jeſus;
and found the man, out of whom the dæmons had
gone, with cloaths on and in his ſenſes, at the feet
36. of Jeſus: and they were afraid. Then thoſe, that

Ch. viii. had ſeen, told them, how the poſſeſſed *man* had
v. 37. been made well. And the whole multitude of the neighbouring country of the Gadarenes deſired him to leave them; for they were ſeized with great fear: ſo he got into the veſſel, and went back
38. again. But the man, out of whom the dæmons had gone, entreated, that he might go with *Jeſus*;
39. but Jeſus ſent him away, ſaying: Go home, and relate what great things God hath done for thee. So he went away, publiſhing through the whole country what great things Jeſus had done for him.
40. Now the multitude rejoiced at the return of
41. Jeſus: for they were all waiting for him. And behold! a man, Jairus by name, a ruler of the ſynagogue, came and fell down at the feet of Jeſus,
42. entreating him to go to his houſe; for his only daughter, about twelve years of age, was dying.

And, as he went, the multitudes in a body were
43. preſſing him: when a woman with an iſſue of blood for twelve years, who had ſpent all her livelyhood on phyſicians, but could be healed by
44. none, came up behind, and toucht the border of his garment: and her iſſue of blood ſtopt that mo-
45. ment. And Jeſus ſaid: Who toucht me? Now, as all denied it, Peter and they, that were with him, ſaid: Maſter, the multitudes in a body are crouding and preſſing thee, and doſt thou ſay, Who
46. toucht me? But Jeſus ſaid: Somebody did touch
47. me: for I perceived power going out from me. So, when the woman ſaw, that ſhe was diſcovered, ſhe came trembling; and, falling down before him, told him in the preſence of all the people, for what cauſe ſhe toucht him, and how ſhe was healed im-

Ch. viii. mediately. Then he ſaid unto her: Take cour-
v. 48. age, daughter! thy faith hath made thee well: go
in peace.
49. While *Jeſus* was yet ſpeaking, one cometh from
the ruler of the ſynagogue's *houſe*, ſaying unto him:
Thy daughter is dead: trouble not the teacher.
50. Now, when Jeſus heard *this*, he ſaid unto *the ruler*:
Be not afraid: only believe, and ſhe will recover.
51. And he went into the houſe, but ſuffered no one
to go into *the room*, but Peter and James and John,
and the father and the mother of the maiden.
52. Now all *the* company were bewailing her, and beat-
ing themſelves in ſorrow: but he ſaid, Weep not:
53. ſhe is not dead, but aſleep, And they laught at
54. him, knowing that ſhe was dead. Then he put
them all out, and took her by the hand, and call-
55. ed, Thou maid! ariſe. And her breath came
again, and ſhe aroſe immediately; and he com-
56. manded *ſomething* to be given her to eat. And her
parents were greatly aſtoniſhed; but he charged
them to tell no one what had been done.

Ch. ix. Then *Jeſus* called his twelve diſciples together,
v. 1. and gave them power and authority over all the
2. dæmons, and to cure diſeaſes: and ſent them to
preach the kingdom of God, and to heal the ſick;
3. and ſaid unto them: Take nothing for the jour-
ney, neither ſtaves, nor ſcrip, nor bread, nor mo-
4. ney, nor two coats apiece. And, into whatſoever
5. houſe ye go, there abide; and leave it not. And,
whoſoever ſhall not receive you, when ye go out
of that city, ſhake off the very duſt of your feet, for
6. a teſtimony againſt them. So they went forth, and

Ch. ix. paſt through the villages, preaching the goſpel, and healing every where.

7. Now Herod the tetrarch heard of all that *Jeſus* was doing; and was perplexed, becauſe ſome ſaid, that
8. John was raiſed from the dead: and others, that Elias was come: and others, that one of the old
9. prophets was riſen again. But Herod ſaid: John I beheaded: who is this, of whom I hear ſuch things? And he was deſirous of ſeeing *Jeſus*.

10. And the apoſtles turned back, and told *Jeſus* what they had done: and he took them with *him*, and withdrew privately to a lonely place of a city
11. called Bethſaida. But the multitudes found *it* out, and followed him; and he received them, and continued talking with them concerning the kingdom of God, and curing thoſe that had need of healing.
12. Now, when the day began to wear away, the twelve came up to him, and ſaid: Set the multitude at liberty, that they may go and find lodging and victuals in the villages and country round
13. about: for we are here in a lonely place. But he ſaid unto them: Do ye give them to eat. And they ſaid: We have no more than five loaves and two fiſhes; unleſs we ſhould go and buy victuals
14. for all this people. Now they were about five thouſand men. Then he ſaid to his diſciples:
15. Make the men ſit down in companies of fifty. And
16. they made the men ſit down accordingly. So he took the five loaves and the two fiſhes, and looking up to heaven, bleſt *God*, and brake *the loaves*, and gave them to his diſciples to ſet before the

Ch. ix. multitude. And they all ate, and were filled; and
v. 17. twelve baſkets of remaining fragments were taken away.

18. And it came to paſs, when he was praying in a retired place, that he aſkt thoſe diſciples, who were with him, ſaying: Whom do the multitudes
19. ſay that I am? And they anſwered and ſaid: John the Baptiſt; but ſome *ſay*, Elias; and others, that
20. one of the old prophets is riſen again. And he ſaid unto them: But whom do ye ſay that I am?
21. Then Peter anſwered: The Chriſt of God. But
22. he charged them to tell no one this; ſaying, The ſon of man muſt ſuffer many things, and be rejected by the elders and chief prieſts and ſcribes, and be ſlain; and be raiſed up on the third day.
23. He ſaid, moreover, to *them* all: If any one is willing to come after me, let him deny himſelf, and
24. take up his croſs daily, and follow me. For, whoſoever ſhall wiſh to ſave his life, *he* will loſe it; and, whoſoever ſhall loſe his life for my ſake, *he*
25. will ſave it. For what is a man profited, if he
26. gain the whole world; and loſe himſelf? For, whoſoever ſhall be aſhamed of me and my words, of him will the ſon of man be aſhamed, when he cometh in his own glory, and *the glory* of the fa-
27. ther, and of the holy angels. Now I tell you of a truth, ſome ſtanding here will not taſte death, 'till they have ſeen the kingdom of God.
28. Then, about eight days after this, he took with *him* Peter and John and James, and went up into
29. the mountain to pray. And it came to paſs, that while he was praying, the appearance of his face

was

Ch. ix. *was* altered; and his raiment *grew* bright *and* glif-
v. 30. tering. And behold two men were talking with
31. him, and theſe were Moſes and Elias; who ap-
peared in glory, and were telling him of the death,
which he was about to accompliſh in Jeruſalem.
32. Now Peter and his companions were oppreſſed
with ſleep; but, waking in the mean time, they
33. ſaw his glory, and thoſe two men with him. And,
as the *two men* were parting from him, Peter ſaid
to Jeſus: Maſter, it is better for us to continue
here: and let us make three tents, one for thee,
and one for Moſes, and one for Elias: not know-
34. ing what he ſaid. But, whilſt he was thus ſpeak-
ing, a cloud overſhadowed them; and *the diſciples*
35. were afraid as they went into the cloud: and a
voice came out of the cloud, ſaying, This is my
36. ſon, that beloved *ſon:* hear ye him. And, after
the voice, Jeſus was found alone: and they kept
the matter ſecret, and told no one, at that time, any
thing of what they had ſeen.
37. Now, the next day, when they came down from
38. the mountain, a great multitude met him. And
one of the multitude cried out, ſaying: Teacher,
I pray thee, look with favour on this ſon of mine;
39. for he is mine only child: and lo! a ſpirit ſeizeth
him, and immediately crieth out, and ſhaketh him
violently, ſo that he foameth; and hardly goeth
40. away, after much bruiſing him: and I beſought
thy diſciples to caſt it out, but they could not.
41. Then Jeſus ſaid: O! faithleſs and perverſe race!
how long muſt I be with you, and endure you?
42. bring thy ſon hither to *me.* And, whilſt he was
coming up, the dæmon daſht him to the ground,
and

Ch. ix. and ſhook *him* about violently. But Jeſus rebuked the unclean ſpirit, and healed the child, and deli-
43. vered him to his father. And all were greatly amazed at this mighty power of God: and, while they were all wondering at all the things, which
44. Jeſus had done, he ſaid unto his diſciples: Let the words, which I am ſpeaking, ſink down into your ears: for the ſon of man is about to be
45. delivered up into *the* hands of men. But they did not underſtand this ſaying, and it's meaning was hidden from them: and they were afraid of aſking him about it.

46. Now a diſpute aroſe among them, which of them
47. ſhould be greateſt. But Jeſus ſaw the reaſoning of their heart; and took up a little child, and ſet
48. it by him, and ſaid unto them: Whoſoever ſhall receive one *like* this little child in my name, *he* receiveth me; and, whoſoever ſhall receive me, *he* receiveth him, who ſent me: for the leaſt of you all will
49. be greateſt. Then John anſwered: Maſter, we ſaw one caſting out dæmons in thy name; and we for-
50. bade him, becauſe he goeth not with us. And Jeſus ſaid unto him: Forbid *him* not: for he, who is not againſt us, is for us.

51. Now, when the time for his departure was drawing nigh, he ſet his face ſtedfaſtly to go unto Je-
52. ruſalem; and ſent meſſengers before him, who went into a village of Samaritans to prepare for
53. him: but theſe would not receive him, becauſe he
54. was going with his face turned to Jeruſalem. But, when his diſciples, James and John, ſaw this, they ſaid: Maſter, ſhall we command fire to come down

Ch. ix. down from heaven to conſume them, even as Elias
v. 55. did? But he turned and rebuked them, ſaying: Ye
56. know not of what ſpirit ye are: for the ſon of man came not to deſtroy men's lives, but to ſave them. So they went to another village.
57. Now, as they were going, one upon the road ſaid unto him: Maſter, I will accompany thee whi-
58. therſoever thou goeſt. And Jeſus ſaid unto him: The foxes have holes, and the birds of heaven *have* rooſts; but the ſon of man hath not where to reſt
59. his head. Then he ſaid unto another: Come with me. But he anſwered: Maſter, ſuffer me firſt to
60. go and bury my father. And Jeſus ſaid unto him: Let the dead bury their own dead: but go thou
61. and publiſh abroad the kingdom of God. Then another alſo ſaid: I will go with thee, Maſter; firſt ſuffer me, however, to ſettle my affairs at home.
62. But Jeſus ſaid unto him: No one, that looketh behind him after putting his hand to the plough, is fit for the kingdom of God.

Ch. x. Now, after this, the Lord appointed alſo ſeventy
v. 1. others, and ſent them two and two before his face to every city and place, whither he himſelf was
2. about to come; and ſaid unto them: The harveſt indeed *is* plenteous, but the labourers are few: beſeech, therefore, the owner of the harveſt to furniſh
3. his labourers for this harveſt. Go your ways: be-
4. hold! I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no one by the way. Now, whatſoever houſe ye
6. are going into, firſt ſay, Peace to this houſe! And, if the ſon of peace be there, your peace will reſt upon

Ch. x. upon it: if not, it will turn to you again. But in
v. 7. that houſe remain, eating and drinking ſuch things
as they have; for the workman is worthy of his
8. pay. Go not from houſe to houſe. And, when
ye are entertained in any city, which ye enter, eat
9. ſuch things as are ſet before you; and heal the
ſick, that are therein; and ſay to *the people*, The
10. kingdom of God is nigh unto you. And, what-
ſoever city ye enter, if they entertain you not, go
11. forth into their ſtreets, and ſay, Even the very duſt
of your city, that cleaveth to us, we wipe off againſt
you: notwithſtanding be ſure of this, that the king-
12. dom of God is nigh unto you. Now, I ſay unto
you, it will be more tolerable in that day for So-
13. dom, than ſuch a city. Alaſs! for thee, Chorazin!
alaſs! for thee, Bethſaida! for, if the mighty works,
which have been done in you, had been done for-
merly in Tyre and Sidon, they would have repent-
14. ed, ſitting in ſackcloth and aſhes. But it will be
more tolerable for Tyre and Sidon in the judge-
15. ment, than for you. And thou, Capernaum! who
haſt been raiſed up to heaven, wilt be brought
16. down unto the grave. He, who heareth you, hear-
eth me; and he, who rejecteth you, rejecteth me;
and he, who rejecteth me, rejecteth him, who ſent
me.

17. Then the ſeventy came back with joy, ſaying:
Maſter, even the dæmons ſubmit themſelves to us
18. through thy name. And he ſaid unto them: I
was beholding Satan fall, like lightning, from
19. heaven. Lo! I give you authority to trample
upon ſerpents and ſcorpions, and over all the
power of the enemy: and nothing in any wiſe
ſhall

Ch. x. ſhall hurt you. Yet rejoice not *ſo much* in this,
v. 20. that theſe ſpirits ſubmit themſelves unto you: but rejoice rather, that your names are written in heaven.

21. At the ſame inſtant the ſpirit of Jeſus was exceedingly joyful; and he ſaid: I give glory to thee, *O!* Father! Lord of heaven and earth! for hiding theſe things from *men* of wiſdom and underſtanding, and ſhewing them to babes: yea, O! Father! *I thank thee*, becauſe it thus ſeemed good in thy
22. ſight. All things were delivered unto me by my father; and no one knoweth who the ſon is, but the father; and who the father is, but the ſon, and
23. he, to whom the ſon is willing to reveal *them*. Then he turned to his diſciples and ſaid privately *to them*: Happy *are* the eyes, which ſee the things, that ye
24. ſee. For, I ſay unto you, many teachers and kings deſired to ſee the things, that ye ſee, but ſaw them not; and to hear the things, that ye hear, but heard them not.

25. And behold! a profeſſor of the law roſe up to try him, ſaying: Teacher, what muſt I do to in-
26. herit eternal life? *Jeſus* ſaid unto him: How is it
27. written in the law? What readeſt thou *there?* He anſwered and ſaid: *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind: and thy neighbour*
28. *as thyſelf.* Then *Jeſus* ſaid unto him: Thou haſt anſwered rightly: do this, and thou ſhalt live.
29. But he, wiſhing to juſtify himſelf, ſaid unto Jeſus:
30. And who is my neighbour? Then Jeſus took up *his queſtion*, and ſaid: A man of Jeruſalem, on his way to Jericho, fell among murderers, who ſtript and

Ch. x. and bet him, and left him half dead. Now a prieſt
v. 31. happened to be going down the ſame road; who
32. ſaw him, but paſt by on the further ſide. And
in the ſame manner a Levite alſo came to the
place, as he went along, and ſaw him, but paſt by
33. on the further ſide. But a Samaritan on his jour-
ney came to the place; and, when he ſaw him,
34. took pity on *him*, and went up to *him*, and bound
up his wounds, pouring upon *them* oil and wine,
and ſet him on his own beaſt, and brought him to
35. an inn, and took care of him: and, on the mor-
row, when he went away, he took out two pence,
and gave them to the hoſt, and ſaid: Take care of
him; and, whatſoever thou ſhalt ſpend beſides, at
36. my return I will repay *it* thee. Which now of
theſe three, thinkeſt thou, was neighbour unto
37. him, who fell among thoſe murderers? And *the
teacher of the law* ſaid: He, who felt that compaſ-
ſion for him. Then ſaid Jeſus unto him: Go, and
do thou likewiſe.
38. Now, on his way, he went into a village, where
a woman, named Martha, entertained him in her
39. houſe. And ſhe had a ſiſter called Mary, who was
ſitting down at the feet of Jeſus, and liſtening to
40. his diſcourſe: but Martha was haraſſing herſelf
with much preparation for his entertainment; and
came up to him, and ſaid: Maſter, doſt thou not
care, that my ſiſter leaves me to prepare alone?
41. Bid her, therefore, help me. But Jeſus anſwered
and ſaid unto her: Martha! Martha! thou art
troubling and perplexing thyſelf about many *diſhes*,
42. when only one is needful: now Mary hath choſen
for

Ch. x. for herſelf that good portion *of the entertainment*, which ſhall not be taken from her.

Ch. xi. And it came to paſs, after *Jeſus* had been pray-
v. 1. ing in a houſe of prayer, that one of his diſciples
ſaid unto him: Maſter, teach us to pray, as John
2. alſo taught his diſciples. And he ſaid unto them,
when ye pray, ſay,

Our father, which *art* in heaven, hallowed be thy name: thy kingdom come: thy will be done,
3. as in heaven, ſo too on earth. Give us day by day
4. the bread ſufficient for us: and forgive us our ſins;
for we alſo forgive every one, that doeth wrong to
us: and bring us not into trial, but deliver us
from the evil one.

5. And he ſaid unto them: Should any of you go
6. to his friend at midnight, and ſay, Friend, lend me
three loaves: for a friend of mine on a journey is
come to my houſe, and I have nothing to ſet be-
7. fore him: though he within ſhould anſwer, Do
not trouble me; the door is now ſhut, and I and
my children are in bed; I cannot get up to give
8. thee: yet, I ſay unto you, if he will not get up and
give him becauſe he is his friend, becauſe of his
importunity he will riſe and give him what he
9. wanteth. I alſo ſay unto you: Aſk, and it will
be given you; ſeek, and ye will find; knock, and
10. it will be opened unto you. For every one, that
aſketh, receiveth; and he, who ſeeketh, findeth;
and to him, who knocketh, it will be opened.

11. Now what father among you, if his ſon aſk of
him a loaf, will give him a ſtone? Or, if *he aſk* a fiſh,
12. will give him a ſerpent in it's ſtead? Or, if he aſk an
egg,

Ch. xi. egg, will give him a ſcorpion? If ye then, who are
v. 13. evil, know how to give good gifts unto your children; how much more will *your* heavenly father give *his* holy ſpirit to them, that aſk him?
14. And he was caſting out a dæmon, that was dumb: and, when the dæmon was gone out, the dumb *man* ſpake; and the multitudes wondered:
15. but ſome among them ſaid, He caſteth out theſe dæmons through Beelzebub the prince of the dæ-
16. mons: and others were trying him by ſeeking a
17. ſign from heaven. But he, knowing their devices, ſaid unto them: Every kingdom, divided againſt itſelf, muſt be brought to deſolation; and a houſe,
18. *divided* againſt itſelf, muſt fall. Now, in like manner, if Satan alſo be divided againſt himſelf, how can his kingdom continue ſtedfaſt? becauſe ye ſay, that I caſt out theſe dæmons through Beelzebub.
19. But, if I through Beelzebub caſt out theſe dæmons, through whom do your diſciples caſt them out?
20. They, therefore, ſhall condemn you. But, if I by the finger of God caſt out theſe dæmons, then is the kingdom of God already come upon you.
21. When the ſtrong one armed guardeth his palace, his poſſeſſions are in peace, 'till a ſtronger than he
22. come and conquer him; who taketh away all the armour, in which he truſted, and divideth his ſpoils.
23. He, that is not with me, is againſt me; and he, that gathereth not with me, ſcattereth abroad.
24. When the unclean ſpirit is gone out of the man, it goeth through dry places in ſearch of reſt; and, finding none, it ſaith, I will turn back to my houſe,
25. whence I came: and, when it is come, findeth *the*
26. *houſe* ſwept, and put in order. Then it goeth, and taketh

Ch. xi. taketh with it ſeven other ſpirits more wicked than itſelf, which go in and dwell there: ſo the laſt ſtate of that man becometh worſe than the firſt.

27. Now, whilſt he was ſaying this, a woman among the croud lifted up her voice, and ſaid unto him: Happy *is* the womb, that bare thee; and the breaſts,

28. that thou ſuckedſt! But he ſaid: Yea rather, happy *are* they, who hear the word of God, and keep it.

29. Then, as the multitudes were crouding together upon *him*, he began to ſay: This is a wicked race; it ſeeketh after a ſign, and no ſign ſhall be given it,

30. but the ſign of Jonah the prophet. For as Jonah was a ſign to the Ninevites, ſo will the ſon of man

31. likewiſe be to this race. A queen of the ſouth will riſe up in the place of judgement with this race of men, and will condemn it; for ſhe came from the ends of the earth to hear the wiſdom of Solomon: and behold! ſomething greater than Solo-

32. mon is here. Men of Nineveh will riſe up in the place of judgement with this race, and will condemn it; for they repented at the preaching of Jonah: and behold! ſomething greater than Jonah is here.

33. Now no one lighteth a lamp to put it into a hole, nor under the meaſure, but upon the ſtand;

34. that they, who come in, may ſee the light. The eye is the lamp of the body: when, therefore, thine eye is ſound, thy whole body is enlightened: but, if it be diſordered, then thy body *is* in darkneſs.

35. Conſider, therefore, whether that light, which is in

36. thee, be darkneſs. If then thy whole body be enlightened, without any dark part at all, it will be alto-

Ch. xi. gether *ſo* enlightened, as when the lamp enlighteneth thee with it's blaze.

37. Now, after he had ſpoken this, a Phariſee aſkt him to dine with him: ſo he went in, and ſat down
38. to table. But, when the Phariſee ſaw, that he did not dip his hands in water before dinner, he was
39. aſtoniſhed. And the Lord ſaid unto him: Now ye Phariſees make clean the outſide of the cup and diſh, but have the inſide full of rapine and wick-
40. edneſs. *Ye* fooliſh *men!* doth not he, who cleaneth
41. the outſide, uſually clean the inſide alſo? Rather give alms according to your ability; and behold!
42. all things are clean unto you. But alaſs for you Phariſees! for ye pay tithe *even* of mint and rue and every herb, but paſs over juſtice and the love of God: theſe things ye ought to do, and not leave
43. the other undone. Alaſs for you Phariſees! for ye love the firſt ſeats in the ſynagogues, and greet-
44. ings in the ſtreets. Alaſs for you ſcribes and Phariſees! hypocrites! for ye are like decayed tombs, and men are not aware when they walk
45. upon them. Then one of the teachers of the law anſwered: Teacher, by ſaying theſe things thou
46. reproacheſt us alſo. But he ſaid: Alaſs for you alſo, ye teachers of the law! for ye load men with burdens hard to be borne; but ye yourſelves touch
47. not theſe burdens with one of your fingers. Alaſs for you! for ye build the tombs of the teachers,
48. and your fathers ſlew them. So then ye gladly conſent and agree to the works of your fathers: for they ſlew the prophets, and ye build their tombs.
49. Therefore alſo the wiſdom of God hath ſaid, I will

ſend

Ch. xi. ſend unto them prophets and apoſtles; and ſome
v. 50. they will drive away, and kill ſome: ſo that the
blood of all the prophets, that has been ſhed from
the foundation of the world, will be required of
51. this very race; from the blood of Abel to the
blood of Zacharias, who periſht between the altar
and the temple: yea, I ſay unto you, it will be re-
52. quired of this very race. Alaſs for you, ye teach-
ers of the law! for ye have taken away the key
of knowledge; ſo that ye go not in yourſelves,
and hinder thoſe, that are going in.
53. Now, whilſt he was ſaying theſe things unto
them, the ſcribes and the Phariſees began to be
greatly enraged, and to provoke him to ſpeak raſh-
54. ly upon further matters; lying in wait for him, and
ſeeking to catch ſomething out of his mouth, where-
by they might accuſe him.

Ch. xii. Whilſt an innumerable multitude was gathered
v. 1. together, ſo that they trod upon each other, *Jeſus*
began to ſay unto his diſciples: Above all things
beware of the leaven of the Phariſees: [*which is hy-*
2. *pocriſy.*] For there is nothing covered up, that
will not be uncovered: and hid, that will not be
3. known. Therefore, whatſoever ye have ſaid in
darkneſs, *that* will be heard in the light; and, what
ye have whiſpered in the cloſet, *that* will be pub-
4. liſhed aloud upon the houſe-tops. Now, I ſay un-
to you my friends, fear not them, who kill the body,
5. and after this can do no more: but I will ſhew you
whom to fear: fear him, who, after having killed,
hath power to caſt into hell: yea, I ſay unto you,
6. fear him. Are not five ſparrows ſold for two far-

Ch. xii. things? yet even one of these is not forgotten be-
v. 7. fore God: but the very hairs of your head are all numbered. Fear not, therefore: ye are better than many sparrows.

8. And, I say unto you, whosoever shall acknowledge me in the presence of men, him will the son of man acknowledge, in turn, in the presence of
9. the angels of God: but he, who denieth me in the presence of men, will be denied, in turn, in the
10. presence of the angels of God. And every one, who speaketh a word against the son of man, may be forgiven; but he, who speaketh wickedly against the holy spirit, will not be forgiven.

11. Now, when ye are brought before synagogues and rulers and magistrates, be not anxious how ye
12. must defend yourselves, or what ye must say: for the holy spirit will teach you at that moment what ye ought to say.

13. Then one of the multitude said unto him: Teacher, bid my brother give me my share of the inhe-
14. ritance. But *Jesus* said unto him: Man, who set
15. me over you as a judge or a divider? And he said unto them: Take care to keep yourselves from excessive desires: for the life of no one dependeth on the abundance of his possessions.

16. Then he spake a parable unto them: The ground
17. of a rich man brought forth plentifully; and he was reasoning with himself, saying, What must I do? for I have no where to lay up these fruits of
18. mine. And he said: This will I do: I will pull down my *present* store-houses, and build greater; and will there lay up all my produce and my goods.
19. And I will say to my soul: Soul! thou hast many

good

Ch. xii. good things laid up for many years: take thine
v. 20. eaſe, eat, drink, regale thyſelf. But God ſaid unto
him; Thoughtleſs *man!* this very night, this ſoul
of thine is required of thee: whoſe then will theſe
21. things be, which thou haſt provided? Thus *it is*
with him, who layeth up ſtores for himſelf, and is
22. not rich unto God. Then he ſaid unto his diſci-
ples: Therefore, I ſay unto you, be not anxious
for your life, what ye muſt eat; nor for your body,
23. what ye muſt put on. Life is better than food;
24. and the body, than raiment. Conſider the ravens:
they ſow not, neither do they reap; they have nei-
ther ſtore-houſe, nor barn; yet God feedeth them.
25. How much are ye better than theſe fowls? Now
which of you, with *all* his anxiety, can add a ſingle
26. cubit to his life? If then ye cannot do the leaſt thing,
27. why are ye anxious about the reſt? Conſider the
lilies, how they thrive: they toil not, neither do
they ſpin: but, I ſay unto you, that even Solomon,
in his brighteſt rayment, was not apparelled like
28. one of theſe. If God then ſo clothe the graſs of
the field, which to day is, and to-morrow will be
caſt into a furnace, how much more *will he clothe*
29. you, *O!* ye of little faith? Therefore, be not ye
ſeeking what ye muſt eat, or what ye muſt drink,
30. with anxiety and ſuſpence: for all theſe things
the nations of the world are ſeeking after; and
your father knoweth, that ye need theſe things:
31. but ſeek rather the kingdom of God; and all
32. theſe things will be added unto you. Fear not,
thou little flock! for it is your father's good plea-
33. ſure to give you the kingdom. Sell your ſubſtance,
and give alms. Provide yourſelves purſes, that

Ch. xii. decay not; a treaſure in heaven, that never will
be ſpent; where no thief approacheth, and no
34. moth conſumeth: for, where your treaſure is, there
let your heart be alſo.
35. Let your loins be girded about, and *your* lamps
36. burning: and be yourſelves like ſervants expect-
ing their maſter's return from the wedding-feaſt;
that, as ſoon as he cometh and knocketh, the *door*
37. may be open for him. Happy *are* thoſe ſervants,
whom the maſter, when he cometh, ſhall find
watching! Verily, I ſay unto you, he will gird
himſelf, and ſet them down to table, and come in,
38. and wait upon them. And, if he come in the ſe-
cond watch, or come in the third watch, and find
39. *them* ſo *prepared*; happy are thoſe ſervants! Now
ye know this, that, if the maſter of the family had
known at what time the thief was coming, he would
have watched, and not ſuffered his houſe to be
40. broken into. Therefore, be ye alſo ready: for in
an hour, when ye are not expecting him, the ſon
of man is coming.
41. Then Peter ſaid unto him: Maſter, doſt thou
42. ſpeak this parable unto us, or even to all? And
the Lord ſaid: Who then is that faithful and pru-
dent ſteward, whom his maſter will ſet over the
ſervants of his houſe, to ſupply their portion of
43. proviſion in due ſeaſon? Happy *is* that ſervant,
whom his maſter, at his coming, ſhall find ſo doing!
44. Verily, I ſay unto you, he will make him ruler
45. over all his ſubſtance. But, if that ſervant ſay in
his heart, My maſter is long in coming; and begin
to beat the man-ſervants and the maidens, and to
46. eat, and drink, and to be drunken; in a day, when that

Ch. xii. ſervant is not expecting, will his maſter come; and
in an hour, when he is not aware: and will cut him
in two, and appoint his portion with the infidels.
47. And that ſervant, who knew the will of his maſter,
and *yet* prepared not *for him*, nor did according to
48. his will, will be beaten with many ſtripes: but he,
who knew *it* not, though he did things worthy of
ſtripes, will be beaten but with few: for from eve-
ry one, to whom much was given, will much be
required; and the more will be demanded, where
much was truſted.
49. I came to put fire in the earth; and what wiſh
50. I *more*, ſince it is already kindled? Yet I have a
baptiſm to be baptiſed with: and how am I diſ-
51. treſſed, 'till it be accompliſhed! Think ye, that I
came to give peace on earth? I tell you, No; but
52. diviſion. For henceforth, if there be five in one
houſe, three will be divided againſt two, and two
53. againſt three. A father will be divided againſt
his ſon, and a ſon againſt *his* father: a mother
againſt *her* daughter, and a daughter againſt *her*
mother: a mother-in-law againſt her daughter-in-
law, and a daughter-in-law againſt her mother-in-
law.
54. Then he ſaid alſo to the multitudes: When ye ſee
a cloud riſing from the weſt, ye ſay, It will be rain
55. immediately; and ſo it is. And, when the ſouth-
56. wind blows, ye ſay, It will be hot; and it is. *Ye*
hypocrites! ye can diſcern the face of the ſky and
the earth; and why do ye not diſcern this ſeaſon?
57. Why do ye not of your own accord judge rightly?
58. As thou art going with thine adverſary to the ma-
giſtrate, do all thou canſt on the way to free thy-

Ch. xii. ſelf from him; leſt he take thee to the judge, and
the judge deliver thee to the officer, and the officer
59. throw thee into priſon. I ſay unto thee, Thou
mayeſt not come out thence, 'till thou haſt paid
the very laſt farthing.

Ch. xiii. Now ſome came to tell *Jeſus* at the time con-
v. 1. cerning thoſe Galileans, whoſe blood Pilate had
2. mingled with their ſacrifices. And Jeſus anſwer-
ed and ſaid unto them: Think ye, that theſe Gali-
leans were ſinners above all the Galileans, becauſe
3. they ſuffered ſuch things? I tell you, No: but, un-
leſs ye repent, ye will all in the ſame way periſh.
4. Or thoſe eighteen, on whom the tower in Siloam
fell, and ſlew them; think ye, that they were ſin-
5. ners above all the inhabitants of Jeruſalem? I tell
you, No: but, unleſs ye repent, ye will all in like
manner periſh.
6. He ſpake alſo this parable: A man had a fig-
tree planted in his vineyard; and he came ſeek-
7. ing fruit upon it, but found none. Then ſaid he
to the dreſſer of *his* vineyard: Lo! *theſe* three years
come I ſeeking fruit on this fig-tree, and find none:
cut it down; why is it alſo an incumbrance to the
8. ground? But he anſwered: Maſter, let it alone
this year alſo, 'till I dig about it, and dung *it:* then,
9. perhaps, it may bear fruit: if not, afterwards cut
it down.

10. Now, while *Jeſus* was teaching in one of the ſyn-
11. agogues on the ſabbath, behold! *there was* a wo-
man who had been troubled with an infirmity
eighteen years, and was bowed together, and could
not

Ch. xiii. not look up at all. So, when Jeſus ſaw her, he
v. 12. called to her, and ſaid: Woman, thou art looſed
13. from this infirmity of thine. And he laid his hands upon her, and ſhe immediately became ſtraight;
14. and continued glorifying God. But the ruler of the ſynagogue, diſpleaſed becauſe Jeſus had healed *her* on the ſabbath, ſaid to the multitude: There are ſix days, in which work ſhould be done: come, therefore, on thoſe, and be healed; but not on the
15. ſabbath-day. Upon this the Lord anſwered: *Thou* hypocrite! doth not any of you looſe his ox or aſs from the ſtall on the ſabbath, and lead him to a
16. watering-place? And ought not this woman, a daughter of Abraham, whom Satan had bound lo! theſe eighteen years, be looſed from this bond on the
17. ſabbath-day? And, when he had ſaid theſe things, all his oppoſers were aſhamed; and the whole multitude were rejoicing at all the glorious things, that he was doing,
18. Then ſaid he: To what is the kingdom of God
19. like? and to what ſhall I reſemble it? It is like a grain of muſtard-ſeed, which a man took and put in his garden, and it grew into a great tree; ſo that the fowls of the air rooſted in the branches of
20. it. And again he ſaid: To what ſhall I liken the
21. kingdom of God? It is like leaven, which a woman took and hid in three meaſures of meal, 'till the whole was leavened.
22. And he continued teaching in cities and vil-
23. lages, as he purſued his way to Jeruſalem. Now one ſaid unto him: Maſter, will but few be ſaved?
24. And *Jeſus* ſaid unto them: Strive to go in at the ſtraight gate; for many, I ſay unto you, will ſeek

to

Ch. xiii. to go in, but will not be able. When once the
v. 25. maſter of the family hath riſen to ſhut the door, though ye begin, as ye ſtand without, to knock at the door, and ſay, Maſter! maſter! open unto us;
26. he will anſwer, I know not whence ye are. Then will ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.
27. And he will ſay: I tell you, I know not whence ye are: depart from me, all ye workers of iniqui-
28. ty! There will be weeping and gnaſhing of the teeth, when ye ſhall ſee Abraham and Iſaac and Jacob, and all the teachers, in the kingdom of
29. God, and yourſelves turned out. And there will come from the eaſt and weſt, and from the north and ſouth, who will ſit at table in the kingdom of
30. God: but behold! ſome, that are laſt, will be firſt; and that are firſt, will be laſt.
31. The ſame day, ſome Phariſees came up to him, and ſaid: Go, depart from this place; for Herod
32. meaneth to kill thee. And he ſaid unto them: Go, tell this fox, Behold! I caſt out dæmons, and perform cures to-day and to-morrow, and on the
33. third day I end my courſe. But I muſt go on to-day and to-morrow; and, on the third day, muſt I die: for it cannot be that a prophet periſh out of
34. Jeruſalem. *O!* Jeruſalem! Jeruſalem! that killeſt the prophets, and ſtoneſt them, that are ſent unto thee; how often was I deſirous of gathering thy children together, as a bird *gathereth* her brood un-
35. der her wings! but ye refuſed. Behold! your houſe is left unto you deſolate: and verily, I ſay unto you, ye will not ſee me, 'till the time will come, when ye ſay, Bleſſed is he, who cometh in the name of the Lord!

And

Ch. xiv. And it came to paſs, as *Jeſus* was eating, on a
v. 1. ſabbath, in the houſe of one of the rulers, a Pha-
riſee, that they were maliciouſly watching him.
2. And behold! there was before him a man with a
3. dropſy. And Jeſus ſaid to the teachers of the law
and Phariſees: Is it lawful to heal on the ſabbath?
4. And they were ſilent. So he took and healed him,
5. and ſent *him* away; and ſaid unto them: Which
of you, if an aſs or an ox fall into a well, will not
immediately draw him out on the ſabbath-day?
6. And they were not able to anſwer theſe things.
7. Then he ſpake this parable to the gueſts, when he
obſerved how they were chooſing out for them-
8. ſelves the firſt ſeats; and ſaid: When thou art in-
vited by any one to a marriage-feaſt, do not place
thyſelf on the firſt ſeat, leſt a more honourable
9. man than thou may have been invited; and then
he, who invited thee and him, will ſay to thee,
Make room for this *man*: ſo thou wilt begin with
10. ſhame to take the loweſt place. But, when thou
art invited, go and ſit down in the loweſt place;
that, when he, who invited thee, cometh, he may
ſay unto thee, Friend! come hither higher up:
then wilt thou have reſpect in the preſence of the
11. gueſts. For every one, that exalteth himſelf, will
be brought low; and he, that humbleth himſelf,
will be exalted.
12. Then he ſaid alſo to him, who had invited him:
When thou makeſt a dinner or a ſupper, invite
not thy friends, nor thy brethren, nor thy kinſmen,
nor rich neighbours; leſt they alſo at any time in-
vite thee in their turn, and a recompence be made
13. thee. But, when thou makeſt an entertainment,

invite

Ch. xiv. invite *the* poor, *the* maimed, *the* lame, *the* blind;
v. 14. becauſe they cannot recompenſe thee; and happy
wilt thou be; for thou wilt be recompenſed at the
reſurrection of the juſt.
15. Now, when one of the gueſts heard theſe things,
he ſaid unto *Jeſus:* Happy *is he,* who eateth bread
16. in the kingdom of God. But *Jeſus* ſaid unto him:
A certain man made a great ſupper, and invited
17. many: and, at ſupper-time, ſent his ſervant to ſay
unto them, who had been invited, Come; for all
18. things are now ready. And they all began to ex-
cuſe themſelves alike. The firſt ſaid: I have bought
a farm, and muſt go from home to ſee it; I be-
19. ſeech thee, make my excuſe. And another ſaid:
I have bought five pair of oxen, and am going to
20. try them; I beſeech thee, make my excuſe. And
another ſaid: I have married a wife; and there-
21. fore I cannot come. So, when the ſervant came
and told his maſter theſe things, he was enraged;
and ſaid to the ſervant: Go out immediately into
the ſtreets and lanes of the city, and bring in hither
22. the poor, and maimed, and lame, and blind. And
the ſervant ſaid: Maſter, I have done according
23. to thy orders; and ſtill there is room. And the
maſter ſaid to the ſervant: Go out among the high-
ways and hedges, and force *ſuch as are found* to come
24. in, that my houſe may be filled. For, I ſay unto
you, none of thoſe men, who had been invited,
ſhall taſte my ſupper.
25. Now great multitudes were going with him;
26. and he turned, and ſaid unto them: If any one
come to me, and hate not his father and mother
and wife and children and brethren and ſiſters,
and

Ch. xiv. and even his own life alſo, *he* cannot be my diſ-
v. 27. ciple. And, whoſoever beareth not his croſs and
28. cometh with me, *he* cannot be my diſciple. For
which of you, that wiſheth to build a tower, doth
not ſtay to reckon firſt the coſt, whether he have
29. wherewith to finiſh *it?* leſt haply, after he hath
laid the foundation, and is not able to finiſh, every
30. beholder laugh at him, and ſay: This man began
31. to build, and was not able to finiſh. Or what king,
before he goeth to engage another king in battle,
doth not ſtay to conſult, whether he be able with
ten thouſand *men* to meet the *other* coming againſt
32. him with twenty thouſand? Or elſe, whilſt he is
yet far off, ſendeth an embaſſy to aſk conditions of
33. peace. In like manner, whoſoever of you doth not
give up all his ſubſtance, he cannot be my diſciple.
34. Salt *is* good; but if this ſalt have loſt it's ſavour,
35. with what ſhall it be ſeaſoned? It is not fit even
to manure the land; but is thrown away. Whoſo
hath ears to hear, let him hear.

Ch. xv. Now all the tax-gatherers and heathens kept
v. 1, 2. coming to *Jeſus* to hear him. And the Phariſees
and the ſcribes were murmuring, and ſaying: This
3. *man* receiveth ſinners, and eateth with them. Then
4. he ſpake this parable unto them: What man of
you, that hath a hundred ſheep, if he loſe one of
them, doth not leave the ninety and nine in the
wilderneſs, and go after the loſt *ſheep*, until he find
5. it? And, when he hath found *it*, he layeth *it* on
6. his ſhoulders, rejoicing: and, when he is got
home, calleth together *his* friends and neighbours,
and ſaith unto them: Rejoice with me, for I have
found

Ch. xv. found my loſt ſheep. I ſay unto you, that *more*
v. 7. joy likewiſe will be in heaven over one ſinner, that
repenteth, than *there can be* over ninety and nine
8. righteous *perſons*, that need no repentance. Either,
what woman, who hath ten pieces of ſilver, if ſhe
loſe one piece, doth not light a candle, and ſweep
the houſe, and ſearch diligently, 'till ſhe find *it?*
9. And, when ſhe hath found *it*, ſhe calleth together
to her houſe *her* friends and neighbours, and ſaith:
Rejoice with me, for I have found the piece of
10. ſilver, that I loſt. In like manner, I ſay unto you,
there is joy before the angels of God for one ſinner
that repenteth.
11. He ſaid, moreover: A certain man had two
12. ſons; and the younger ſaid unto *their* father: Father,
give me that portion of property, that is to fall *to*
me: and he divided his ſubſtance between them.
13. And, not many days after, the younger ſon got all
together, and went a great way from home, and
there waſted his ſubſtance with diſorderly living.
14. Now, after all was ſpent, there was a grievous fa-
mine throughout that country: and he began to
15. be in want: ſo he went and connected himſelf
with a citizen of that country; by whom he was
16. ſent to his farm to feed ſwine: and he was deſir-
ous to fill his belly with the offal, that the ſwine
17. were eating: yet no one gave him any food. But,
having come to himſelf, he ſaid: How many hired
ſervants of my father have bread in abundance,
18. whilſt I am periſhing with hunger! I will ariſe and
19. go to my father, and ſay unto him: Father, I have
ſinned againſt heaven, and before thee; and am
no longer worthy to be regarded *as* thy ſon: make
me

Ch. xv. me as one of thy hired ſervants. So he aroſe, and
v. 20. came to his father. Now, while he was yet a great way off, his father ſaw him, and took pity on *him*, and ran, and fell upon his neck, and fond-
21. ly kiſt him. Then the ſon ſaid unto him: Father, I have ſinned againſt heaven, and before thee; and am no longer worthy to be regarded *as* thy ſon.
22. But the father ſaid unto his ſervants: Bring forth the beſt robe, and put it on him; and give *him* a
23. ring for his finger, and ſhoes for his feet: and bring the fatted calf, and kill *it*; and let us eat and feaſt
24. ourſelves: for this my ſon was dead, but is come to life again; he was loſt, but is found. And they
25. began to regale themſelves. Now his elder ſon was at the farm; but, on his return, as he drew nigh the houſe, he heard muſic, and ſinging, and
26. dancing. And he called to him one of the ſer-
27. vants, and was enquiring what this could be. But the *ſervant* ſaid: Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath
28. received him in good health. And he was enraged, and would not go in: ſo his father came out,
29. and was entreating him. But he ſaid unto *his* father: Lo! I continue ſerving thee ſo many years, and never at all diſobeyed thy commandment; yet thou never gaveſt me *even* a kid, that I might feaſt
30. myſelf with my friends. But, as ſoon as this thy ſon was come, who hath devoured thy ſubſtance with harlots, thou killedſt for him the fatted calf.
31. Then *his father* ſaid unto him: Son, thou art always with me; and all, that I have, is thine.
32. Yet it was right that we ſhould feaſt ourſelves and rejoice;

Ch. xv. rejoice; for this thy brother was dead, but is come to life again; and was loſt, but is found.

Ch. xvi. Then *Jeſus* ſaid alſo to his diſciples: A certain
v. 1. rich man had a ſteward, who was accuſed to him
2. of waſting his ſubſtance. And he called him, and ſaid: What is this, that I hear of thee? Give up the buſineſs of thy ſtewardſhip; for thou muſt not
3. be any longer ſteward. Then the ſteward ſaid within himſelf: What muſt I do? for my maſter is taking from me the ſtewardſhip: I cannot dig;
4. to beg I am aſhamed. I have reſolved what to do; that, when I give up the ſtewardſhip, they
5. may receive me into their houſes. So he called to him every one of his maſter's debtors, and ſaid unto the firſt: How much oweſt thou unto my maſ-
6. ter? And he ſaid: A hundred gallons of oil. Then *the ſteward* ſaid: Take thy bill, and ſit down im-
7. mediately, and write *it* fifty. Then ſaid he to another: And how much oweſt thou? He ſaid: A hundred meaſures of wheat. And *the ſteward* ſaith:
8. Take thy bill, and ſet *it* down fourſcore. And the maſter commended his ſteward, for the prudence of this unrighteous dealing: for the children of this world are more prudent in the management
9. of their concerns, than the children of light. I ſay alſo unto you, make to yourſelves friends of theſe uncertain riches; that, when ye die, ye may be re-
10. ceived into thoſe everlaſting habitations. He, that is faithful in very little, is faithful alſo in much: and he, that is unjuſt in very little, is unjuſt alſo in
11. much. If, therefore, ye have not been faithful in

Ch. xvi. the uncertain riches, who will truſt you with the
v. 12. true? And, if ye have not been faithful in what
paſſeth from one to another, who will give you
13. that which is your own? No ſervant can ſerve two
maſters; for either he will hate one, and love the
other; or hold to one, and neglect the other. Ye
cannot ſerve God and Mammon.
14. Now the Phariſees alſo, who were lovers of mo-
ney, were liſtening to all theſe things, and ſcoffing
15. at him. And he ſaid unto them: Ye are thoſe,
who endeavour to appear righteous before men,
but God knoweth your hearts: for what is highly
eſteemed among men is abomination in the ſight
of God.
16. The law and the prophets *were* until John: ſince
then the kingdom of God is preached, and every
17. one forceth himſelf into it. But it is eaſier for the
heaven and the earth to paſs away, than one tittle
of the law to fail.
18. Every one, that divorceth his wife and marrieth
another, committeth adultery: and every one, that
marrieth her, who hath been divorced, committeth
adultery.
19. Now there was a certain rich man, who was
clothed in purple and fine linen, and feaſted him-
20. ſelf ſumptuouſly every day. And there was a cer-
tain poor man, named Lazarus, full of ſores; who
21. was laid at the rich man's porch, and was deſirous
to eat the crumbs as they fell from his table: more-
over, the dogs alſo came, and were licking his
22. ſores. Now, when the poor man died, he was
conveyed by the angels into Abraham's boſom:
23. and the rich man alſo died, and was buried. And,

Ch. xvi. in the grave, he lifted up his eyes, being in torments, and ſaw Abraham afar off, with Lazarus
24. in his boſom. And he called to him, ſaying: Father Abraham, take pity on me, and ſend Lazarus to dip the tip of his finger in water, and cool my
25. tongue; for I am tormented in this flame. But Abraham ſaid: Son, remember, that thou in thy life-time didſt receive thy good things, as Lazarus in the ſame meaſure evil things: but now he is
26. comforted, and thou art tormented. And beſides all this, between us and you a great gulph is fixed; that they, who wiſh to croſs from us to you, or from you to us, may not be able to paſs over.
27. Then he ſaid *to Abraham*: I beſeech thee, therefore, father! to ſend him to my father's houſe; for
28. I have five brethren: that he may teſtify earneſtly unto them, leſt they alſo come into this place of
29. torment. Abraham ſaith unto him: They have
30. Moſes and the prophets; let them hear theſe. But he ſaid: Nay, father Abraham! but if one go un-
31. to them from the dead, they will repent. But *Abraham* ſaid unto him: If they hear not Moſes and the prophets, neither will they be perſuaded, though one riſe from the dead.

Ch. xvii. Then ſaid *Jeſus* unto his diſciples: It muſt be
v. 1. that temptations come: but alaſs! for him, by
2. whom they come. It were better for him, that a mill-ſtone were hanged about his neck and caſt into the ſea, than that he ſhould entice to ſin one of
3. theſe little ones. Take heed to yourſelves. If thy brother offend againſt thee, rebuke him; and, if
4. he repent, forgive him. Even if he offend againſt

Ch. xvii. thee ſeven times a-day, and ſeven times a-day turn
unto thee, ſaying, I repent; thou muſt forgive him.
5. And the apoſtles ſaid unto the Lord: Encreaſe
6. our faith. And the Lord ſaid: If ye had faith as
a grain of muſtard-ſeed, ye might have ſaid to this
very ſycamine-tree, Be thou rooted up, and plant-
ed in the ſea; and it would have obeyed you.
7. Now, which of you will ſay to his plowman or
ſhepherd, at their return from the farm, Come
8. hither, and ſit down immediately to table? Will
he not rather ſay, Get ſupper ready, and prepare
thyſelf to wait upon me, whilſt I eat and drink:
9. and afterwards do thou alſo eat and drink? Doth
he owe any favour to that ſervant for doing what
10. he bade him? I think not. In like manner, ſay
ye alſo, when ye have done all, that was com-
manded you, We are ſervants, that have done no
favour: We have done what we ought to do.

11. And, on his way to Jeruſalem, as he was paſſ-
12. ing through the midſt of Samaria and Galilee, and
was entering a certain village, ten lepers came in
13. his way; who ſtood afar off, and lifted up their
14. voices, ſaying: Jeſus, maſter! take pity on us. And,
when he ſaw them, he ſaid unto them: Go, ſhew
yourſelves unto the prieſts. And, as they were go-
15. ing, they were cleanſed. Now, one of them, per-
ceiving that he was healed, turned back, glorify-
16. ing God with a loud voice; and fell on his face
at the feet of Jeſus, giving him thanks: and he
17. was a Samaritan. Then Jeſus ſaid: Were not the
18. ten cleanſed? but where *are* the nine? None have
returned to give glory to God, ſave this ſtranger.

Ch. xvii. And he ſaid unto *the man:* Ariſe, go thy way: thy
v. 19. faith hath made thee well.
20. And, being aſked by the Phariſees, when the kingdom of God would come, he anſwered: The coming of the kingdom of God will not be *ſeen* by
21. ſcrupulous obſervation: neither will *men* ſay *of it*, Lo! here; or, Lo! there: for behold! the kingdom of God is in the midſt of you.
22. Then he ſaid to the diſciples: A time will come, when ye will deſire to ſee one of theſe days of the
23. ſon of man, but will not ſee *it*. And, if they ſhall ſay unto you, Lo! *he is* here: or, Lo! *he is* there:
24. go not out in ſearch of him. For, as the flaſh of lightning ſhineth from one end of heaven to the other, after the ſame manner will the ſon of man
25. alſo be in his day: but firſt muſt he ſuffer many things from this race *of men*, and be ſcornfully re-
26. jected by them. And, as it was in the days of Noah, after the ſame manner will it alſo be in the
27. days of the ſon of man. They were eating, they were drinking, they were marrying, they were giving in marriage, until the day of Noah's entrance into the ark; when the flood came and deſtroyed
28. *them* all. In like manner, as in the days of Lot alſo, they were eating, they were drinking, they were buying, they were ſelling, they were planting, they
29. were building: but, the ſame day that Lot went out of Sodom, fire and brimſtone were rained down
30. from heaven, and deſtroyed *them* all: even ſo will it be on the day, when the ſon of man is revealed.
31. In that day, let not him, that is on the houſe-top, go down into the houſe to take away with him any of his ſtuff: and, in the ſame manner, let not

him

Ch. xvii. him, that is in the country, turn back. Remem-
v. 32, 33. ber Lot's wife. Whoſoever ſhall ſeek to ſave his life, *he* will loſe it: and, whoſoever ſhall *be willing*
34. *to* loſe his life, *he* will preſerve it. I ſay unto you, in that night there will be two *men* upon the ſame couch: one will be taken away, and the other left.
35. Two *women* will be grinding together: one will
36. be taken away, and the other left. Two men will be in the field: one will be taken away, and the
37. other left. And they ſay unto him: Where, maſter? And he ſaid unto them: Whereſoever the body *is*, there will the eagles be gathered together.

C. xviii. Then too *Jeſus* ſhewed *his diſciples* by *this* par-
v. 1. able, that they ought to pray continually without
2. fainting. In a certain city there was a judge, who
3. feared not God, nor reſpected man: and there was a widow in the ſame city, who was conſtantly coming to him, and ſaying: Do me juſtice againſt-
4. mine adverſary. And he refuſed for ſome time; but afterward he ſaid within himſelf, Though I
5. neither fear God, nor reſpect man; yet becauſe this widow troubleth me, I will do her juſtice, leſt by her continually coming ſhe weary me out at
6. laſt. Then the Lord ſaid: Hear what this unjuſt
7. judge ſaith. And will not God do juſtice for his choſen, who are crying to him day and night,
8. though he delayeth their cauſe ſo long? I tell you, he will do them juſtice ſpeedily. Nevertheleſs, when the ſon of man cometh, will he find ſuch faith in this land?

9. Then he ſpake alſo this parable concerning ſuch as are vainly confident of their own righteouſneſs,

C.xviii. and treat all others with diſdain. Two men went
v. 10. up unto the temple to pray: one *was* a Phariſee,
11. and the other a tax-gatherer. The Phariſee, ſtanding by himſelf, prayed thus: O God! I thank thee, that I am not like the reſt of mankind; greedy,
12. unjuſt, adulterers, or even as this very tax-gatherer. I faſt twice a week: I pay tithes of all that I
13. poſſeſs. But the tax-gatherer, ſtanding afar off, would not even lift up his eyes to heaven; but was ſmiting on his breaſt, and ſaying: O God! be
14. merciful to me, that ſinful *creature!* I ſay unto you, this man went home juſtified *rather* than the other: for every one, that exalteth himſelf, will be brought low; and he, that humbleth himſelf, will be exalted.
15. Now *ſome* brought to him alſo little children, that he might touch them: but his diſciples, when
16. they ſaw *it*, rebuked them. Jeſus, however, called the children to him, and ſaid: Let theſe little children come to me, and hinder them not; for of thoſe, that reſemble them, is the kingdom of
17. God. Verily, I ſay unto you, whoſoever ſhall not receive the kingdom of God, like a little child, *he* can in no wiſe come into it.
18. And a certain ruler aſkt him, ſaying: Good teacher, what muſt I do to inherit everlaſting life?
19. But Jeſus ſaid unto him: Why calleſt thou me
20. good? none *is* good but one, *that is* God. Thou knoweſt the commandments, Do not commit adultery, Do no murder, Do not ſteal, Do not bear falſe teſtimony, Honour thy father and thy mother.
21. And he ſaid: All theſe things have I kept from
22. my youth. Now, when Jeſus heard this, he ſaid

unto

C. xviii. unto him: Thou yet lackeſt one thing: ſell all
that thou haſt, and diſtribute *it* among the poor,
and thou wilt have a treaſure in heaven: and
23. come, go with me. But, when he heard this, he
was very ſorrowful: for he was exceedingly rich.
24. Then Jeſus, ſeeing him very ſorrowful, ſaid: How
unwillingly will they, that have riches, come into
25. the kingdom of God! For a camel will more eaſi-
ly paſs through a needle's eye, than a rich man
26. come into the kingdom of God. Then they, who
heard *this*, ſaid: What *rich man* then can be ſaved?
27. But he ſaid: The things, which are impoſſible to
28. men, are poſſible to God. But Peter ſaid: Lo! we
29. gave up every thing to go with thee. And Jeſus
anſwered: Verily, I ſay unto you, not one of you
hath given up houſe, or parents, or brethren, or
wife, or children, for the ſake of the kingdom of
30. God, who will not receive manifold more at this
preſent ſeaſon, and in the age, that is coming,
everlaſting life.
31. Then he took the twelve aſide, and ſaid unto
them: Behold! we are going up to Jeruſalem;
and all the things, that have been written by the
prophets, will be accompliſhed in the ſon of man.
32. For he will be delivered up to the Gentiles, and
will be mocked, and aſſaulted, and ſpitten on; and
33. they will ſcourge and kill him: and, on the third
34. day, he will return to life. But *the twelve* underſtood
nothing of theſe things; and the meaning of what he
ſaid was hidden altogether from their knowledge.
35. Now, while he was at Jericho, nigh unto *Jeru-
ſalem*, a certain blind man was ſitting by the road-
36. ſide, begging: who, hearing a multitude paſſing

C.xviii. by, aſkt what it meant. So they told him, Jeſus
v.37,38. of Nazareth is going by. And he cried out: Je-
39. ſus! *thou* ſon of David! take pity on me! And they, who were going before, were charging him to hold his tongue; but he continued crying out ſo much the more, Son of David! take pity on
40. me! Then Jeſus ſtood ſtill, and commanded *the man* to be brought up; and, when he was come
41. near, aſkt him, ſaying: What doſt thou wiſh me to do for thee? He ſaid: Maſter, to reſtore my
42. ſight. And Jeſus ſaid unto him: Receive thy ſight:
43. thy faith hath made thee well. And he received his ſight immediately, and continued to accompany *Jeſus*, glorifying God: and all the people, when they ſaw *this*, gave praiſe unto God.

Ch. xix. And *Jeſus* went into Jericho, and was paſſing
v. 1, 2. through it: and lo! a man, named Zaccheus, a chief of the tax-gatherers and *a* rich *man*, was de-
3. ſirous of ſeeing who Jeſus was; but could not from among the multitude, becauſe he was of low
4. ſtature: ſo he ran forwards, and clomb a ſycamore, by which Jeſus was going to paſs, that he
5. might ſee him. Now Jeſus, when he came to the place, lookt up, and ſaw him; and ſaid unto him: Zaccheus, make haſte and come down; for I mean
6. to ſtay at thy houſe to-day. So he made haſte and
7. came down; and joyfully entertained *Jeſus*. And all, when they ſaw *this*, were murmuring, and ſay-
8. ing: He is gone to lodge with a ſinner. Then Zaccheus ſtood up, and ſaid unto the Lord: Behold! maſter, the half of my ſubſtance I give unto the poor; and, if I have wronged any man in any thing,

Ch. xix. thing, I reſtore four-fold. Then Jeſus ſaid concern-
v. 9. ing him: To-day is ſalvation come to this houſe; for-
aſmuch as he alſo is a ſon of Abraham. For the ſon
10. of man came to ſeek and to ſave what was loſt.
11. Now, while they were liſtening to theſe things,
he proceeded to ſpeak a parable, becauſe he was
nigh unto Jeruſalem, and they were expecting the
12. kingdom of God to appear immediately. He ſaid
therefore: A certain nobleman went into a diſtant
country to receive for himſelf a kingdom, and to
13. return. Then he called ten of his ſervants, and
gave among them ten pounds; and ſaid unto
14. them: Trade *with theſe* 'till I come. But his coun-
trymen hated him; and, when he was gone, ſent
an embaſſy, to ſay, We do not wiſh this man to be
15. our king. Then, at his return, after receiving
the kingdom, he commanded thoſe ſervants, to
whom he gave the money, to be called to him;
that he might know what each had gained by
16. trading. So the firſt came, and ſaid: Maſter, thy
17. pound hath gained ten pounds. And he ſaid un-
to *that ſervant:* Well done! good ſervant: be-
cauſe thou haſt been faithful in a very little, be
18. thou governour of ten cities. Then the ſecond
came, and ſaid: Maſter, thy pound hath made
19. five pounds. And he ſaid likewiſe to *that ſervant:*
20. Be thou alſo governour of five cities. Then an-
other came, and ſaid: Maſter, behold thy pound!
21. which I have been keeping up in a napkin: for
I was afraid of thee, becauſe thou art a harſh man;
22. thou takeſt up what thou laidſt not down, and
reapeſt what thou didſt not ſow. And *his maſter*
ſaith unto him; Out of thine own mouth will I
condemn

Ch. xix. condemn thee, *thou* wicked ſervant! Thou knew-
eſt *then*, that I am a harſh man; taking up what
I laid not down, and reaping what I did not
23. ſow. Why, therefore, didſt thou not put my mo-
ney into the bank; and, at my coming, I ſhould
24. have received it with intereſt? And he ſaid to the
ſtanders-by: Take the pound from him, and give
25. it to him, who hath the ten pounds; (though they
26. ſaid, Maſter, he hath ten pounds already): for, I
ſay unto you, to every one, who hath *much*, will be
given *more*; but from him, who hath *little*, even this
27. *little* will be taken. Moreover, thoſe mine ene-
mies, who wiſht not me to reign over them, bring
hither, and ſlay *them* before my face.
28. And, when he had ſpoken theſe things, he con-
tinued to go before *them*, on his way up to Jeruſa-
29. lem. And, when he was come nigh *it*, as far as
Bethphage and Bethany, to the mount called *the*
mount of Olives, he ſent forth two of his diſciples,
30. ſaying, Go into that village over againſt *us*; where,
as ye enter, ye will find a colt tied up, on which
31. no man ever ſat; looſe and bring it. And, if any
one aſk you, Why are ye looſing it? ſay, The maſ-
32. ter hath need of him. And, when they, who had
been ſent, came there, they found *it* as he had told
33. them. Now, as they were looſing the colt, the
owners of it ſaid unto them: Why looſe ye the
34. colt? But they ſaid: The maſter hath need of him.
35. And they brought it to Jeſus: and threw their
own cloaths over the colt, and ſet Jeſus thereon.
36. Now, as he went along, *the people* were ſpreading
37. their cloaths under *him* in the road. And, when he
was coming nigh *the city*, at the deſcent of the
mount

Ch. xix. mount of Olives, the whole multitude of the diſciples began joyfully to praiſe God with a loud voice for all the mighty works, which they had
38. ſeen; ſaying: Bleſſed *be* the king, who cometh in the name of *the* Lord! Peace in heaven, and glory
39. in *the* higheſt! And ſome of the Phariſees among the multitude ſaid unto him: Teacher, rebuke
40. thy diſciples. But he anſwered and ſaid unto them: I ſay unto you, If theſe ſhould be ſilent, the ſtones would immediately cry out.
41. And, when he was come near enough to ſee
42. the city, he wept over it, ſaying: Oh! that thou hadſt but known, at leaſt in this thy day, the things, *which belong* unto thy peace! but now they
43. are hidden from thine eyes. For the days will come upon thee, when thine enemies will caſt a trench about thee, and will compaſs thee round, and encloſe thee and thy children within thee on
44. every ſide, and will level thee with the ground, and not leave in thee one ſtone upon another; becauſe thou knewеſt not this ſeaſon of thy viſitation.
45. And he went into the temple, and began driving out the ſellers and buyers therein; ſaying un-
46. to them: It is written, *This houſe of mine is a houſe*
47. *of prayer; but ye have made it a den of robbers.* And he continued teaching daily in the temple: but the chief prieſts and the ſcribes and the rulers of the people were conſtantly ſeeking to deſtroy him, but could not tell what to do; for all the people were hanging upon him with attention.

Ch. xx. And it came to paſs, on one of thoſe days, while
v. 1. *Jeſus* was teaching the people in the temple and preaching

Ch. xx. preaching the goſpel, that the chief prieſts and the
ſcribes with the elders came upon him, and ſaid
2. unto him: Tell us by what authority thou art do-
ing theſe things? and who gave thee this autho-
3. rity? Then he anſwered and ſaid unto them: I
will alſo aſk you one queſtion; and anſwer me.
4. Was the baptiſm of John from heaven, or from
5. men? And they reaſoned among themſelves, ſay-
ing: If we ſay, From heaven; he will ſay, Why
6. then did ye not believe him? But, if we ſay, From
men; all the people will ſtone us: for they are
7. perſuaded, that John was a teacher. And they
anſwered, that they did not know whence *it was*.
8. And Jeſus ſaid unto them: I will not then tell you
by what authority I do theſe things.
9. Then he began to ſpeak unto the people this
parable: A certain man planted a vineyard, and
let it out to huſbandmen, and went from home for
10. a long time. And, at *the* ſeaſon, he ſent a ſervant
to thoſe huſbandmen, to receive from them the
fruit of the vineyard: but the huſbandmen bet
11. him, and ſent *him* out *of the vineyard* empty. And
he proceeded to ſend another ſervant; and they bet
him alſo, and treated *him* ſhamefully, and ſent him
12. away out *of the vineyard* empty. And he perſiſted
in ſending a third alſo; and they wounded him,
13. and caſt *him* out likewiſe. Then the owner of the
vineyard ſaid: What muſt I do? I will ſend my
ſon, *my* beloved *ſon*; ſurely they will reverence him,
14. when they ſee him. But, when the huſbandmen
ſaw him, they were eaſoning with themſelves, ſay-
ing: This is the heir: come, let us kill him, that
15. the inheritance may be our's. So they caſt him
out

Ch. xx. out of the vineyard, and ſlew *him*. What, there-
v. 16. fore, will the owner of the vineyard do unto them?
He will come and deſtroy thoſe huſbandmen, and
give the vineyard to others. When *the people* heard
this, they ſaid: May no ſuch things come to paſs!
17. And he lookt upon them, and ſaid: What mean-
eth then this ſcripture, *The ſtone, which the builders*
18. *rejected, is become the head of the corner?* Whoſoever
ſhall fall on this ſtone, *he* will be broken to pieces:
but, on whomſoever it ſhall fall, it will grind him
19. to powder. And the chief prieſts and ſcribes
ſought to lay hands on him at that very time; for
they knew that he had ſpoken this parable with a
20. view to them: but they feared the people. Then
they maliciouſly ſent as ſpies upon him, ſome men,
whom they had ſuborned, and who pretended to
great righteouſneſs; that they might lay hold on
his words, and deliver him up to the power and
21. authority of the governour: and theſe aſkt him,
ſaying, Teacher, we know that thou ſpeakeſt and
teacheſt rightly, and regardeſt no *one's* perſon, but
22. teacheſt truly the way of God: Is it lawful for us
23. to give tribute unto Cæſar, or no? But he perceiv-
ed their craftineſs, and ſaid unto them: Why are
24. ye trying me? Shew me a penny. Whoſe image
and inſcription doth it bear? They anſwered and
25. ſaid: Cæſar's. Then he ſaid unto them: Render,
therefore, unto Cæſar the things that are Cæſar's;
26. and unto God, the things that are God's. And
they were not able to lay hold on his words before
the people; but wondered at his anſwer and were
ſilent.
27. Then ſome of the Sadducees, who ſay there is no
reſurrection,

Ch. xx. v. 28. reſurrection, came to *him* and queſtioned him, ſaying: Teacher, Moſes left us *this law* in writing, *If any man's brother die, and leave a wife without children; his brother muſt take this wife, and raiſe up a poſterity* 29. *for his brother.* Now there were ſeven brethren; 30. and the firſt married, and died childleſs: and the 31. ſecond took his wife, and he died childleſs. Then the third took her; and in like manner the ſeven 32. alſo, and *all* died without children. Laſt of all the 33. woman died alſo. Therefore, in the reſurrection, whoſe wife of them is ſhe? for *all* the ſeven mar- 34, 35. ried her. And Jeſus anſwered and ſaid: The children of this life marry and are given in marriage; but they, which are thought worthy to obtain that life and the reſurrection from the dead, neither 36. marry nor are given in marriage: for they cannot die any more, and are like angels, and ſons of God, 37. being ſons of the reſurrection. But, that the dead are raiſed up, even Moſes ſhewed at the buſh, by calling the Lord, *the God of Abraham, and the God* 38. *of Iſaac, and the God of Jacob.* Now he is not a 39. God of *the* dead, but of *the* living: for all live unto him. Then ſome of the ſcribes anſwered: 40. Teacher, thou haſt well ſaid. And, after that, 41. they durſt not aſk him any queſtion at all. Then he ſaid unto them: Why do they ſay, that the 42. Chriſt is the ſon of David? when David himſelf 43. ſaith in the book of Pſalms, *The Lord ſaid unto my Lord, Sit on my right hand, 'till I make thine enemies* 44. *thy foot-ſtool.* David, ye ſee, calleth him Lord: how 45. is he then his ſon? Upon this, he ſaid unto his diſ- 46. ciples, in the hearing of all the people: Beware of theſe ſcribes, who delight to walk in long robes, and

Ch. xx. and love greetings in the ſtreets, and the firſt
v. 47. ſeats in the ſynagogues, and the chief places at feaſts: who devour widows' houſes, and pray with a long preamble: theſe will receive greater puniſhment.

Ch. xxi. Now *Jeſus* was looking up at ſome rich *men*, who
v. 1, 2. were caſting their gifts into the treaſury: when he
ſaw alſo a certain poor widow caſting therein two
3. mites. And he ſaid: Verily, I ſay unto you, this
poor widow hath caſt in more than *any* of them
4. all. For all theſe out of their abundance contributed to the offerings of God; but ſhe out of her want hath caſt in all her ſubſtance.
5. And to ſome, who were ſaying of the temple,
how it was adorned with goodly ſtones and gifts,
6. he ſaid: *As for* theſe things, on which ye are gazing, the days will come, when, of one ſtone upon
another, none will be left that will not be thrown
7. down. Then they aſkt him, ſaying: Teacher,
when therefore will theſe things be? and what *is*
8. the ſign of their near accompliſhment? And he ſaid: Take care, that ye be not deceived: for many will come in my name, ſaying, I am *he*; and, The ſeaſon is at hand: but go not therefore with them.
9. Nor be alarmed when ye hear of wars and tumults;
for all theſe things muſt be firſt: but the end is not
10. immediately. He ſaid alſo unto them: Nation will riſe up againſt nation, and kingdom againſt
11. kingdom; and there will be great earthquakes in various places, and famines, and peſtilences, and frightful appearances, and great ſigns from heaven.
12. But, before all theſe things, *men* will put forth their

hands

Ch. xxi. hands againſt you to diſtreſs *you*; *and* will deliver
you up to ſynagogues and priſons, after ye have
been brought before kings and governours, for
13. my name's ſake. And this will come to paſs, that
ye may teſtify unto them. Settle *it*, therefore, in
your hearts, not to think beforehand, how ye muſt
15. defend yourſelves. For I will give you a wiſdom
of ſpeech, which all your adverſaries will not be
16. able to gainſay, nor to reſiſt. Now ye will be de-
livered up even by parents, and brethren, and kinſ-
men, and friends: and *ſome* of you will they cauſe
17. to be put to death. And ye will be hated by all
18. for my name's ſake: but not a hair of your head
19. will be loſt. By your perſeverance will ye pre-
ſerve your lives.
20. But, when ye ſee Jeruſalem ſurrounded by en-
campments, then ye may be aſſured, that her de-
21. ſolation is at hand. Then let thoſe go out, that
are within her; let them, that are in Judea, flee
unto the mountains; and them, that are in her
22. neighbourhood, not go in: for theſe are days of
vengeance, to accompliſh all *thoſe* things, that have
23. been written. But alaſs! for them, that are with
child, and for them, who give ſuck in thoſe days!
for in this land will be great diſtreſs, and ſore pu-
24. niſhment among this people. And they will fall
by the edge of the ſword, and will be carried pri-
ſoners into all nations: and Jeruſalem will be
trodden down by heathens, until *the* times of the
25. heathen be fulfilled. Then will there be ſigns in
the ſun and moon and ſtars, and on the earth diſ-
treſs of nations, perplexed by a noiſe and toſſing
26. of the ſea; men expiring through a fearful expec-
tation

Ch. xxi. tation of thoſe things that are coming on the world:
v. 27. for the powers of the heavens will be ſhaken. And
then will they ſee the ſon of man coming in a
28. cloud with great power and glory. Now, when
theſe things are beginning to be done, lift your-
ſelves up and raiſe your heads, for your deliver-
29. ance is at hand. And he ſpake a parable unto
30. them. Behold the fig-tree and all the trees: when
ye ſee them ſhoot forth, ye know of yourſelves, that
31. now the ſummer is nigh. And, in the ſame man-
ner, when ye ſee theſe things coming to paſs,
32. be aſſured, that the kingdom of God is nigh. Ve-
rily, I ſay unto you, this generation will not paſs
33. away, 'till all be done. The heaven and the earth
will ſooner paſs away, than theſe words of mine
34. paſs away. But take heed to yourſelves, leſt at
any time your hearts be oppreſſed with ſurfeiting
and drunkenneſs and *the* cares of life; and ſo that
35. day overtake you unawares: for as a ſnare will it
36. come upon every inhabitant of all the land. Be
ye, therefore, perpetually watchful; praying that
ye may be thought worthy to eſcape all theſe
things, which are going to be done; and to ſtand
firm in the preſence of the ſon of man.
37. And every day he was teaching in the temple,
and every night he went out *of the city*, and lodged
38. in the mount of Olives: and all the people uſed
to come to him early in the morning at the temple,
to hear him.

Ch. xxii. Now the feſtival of unleavened bread, which *is*
v. 1, 2. called the paſſover, was nigh. And the chief prieſts
and the ſcribes were ſeeking, how they might kill

Ch. xxii. *Jeſus* ; but were afraid of the people. But Satan
v. 3. entered into Judas ſurnamed Iſcariot, one of the
4. number of the twelve : who went and talkt with
the chief prieſts and captains of the army about the
5. manner of delivering *Jeſus* up unto them. And they
were glad, and agreed among themſelves to give
6. him money : and he accepted the agreement, and
was ſeeking a good opportunity to deliver him up
unto them apart from the multitude.
7. Now the day of unleavened bread was come, on
8. which the paſſover muſt be ſacrificed. And *Jeſus*
ſent forth Peter and John, ſaying : Go, and make
9. ready for us to eat the paſſover. But they ſaid un-
to him : Where doſt thou wiſh us to make ready ?
10. And he ſaid unto them : Behold ! when ye have
entered the city, a man, bearing a pitcher of wa-
ter, will meet you : follow him to the houſe, where
11. he is going ; and ſay to the maſter of the houſe,
The teacher ſaith unto thee, Where is the gueſt-
chamber, in which I may eat the paſſover with my
12. diſciples ? And he will ſhew you a large upper
13. room, ſpread with carpets : there make ready. So
they went, and found as he had told them : and
made ready the paſſover.
14. And, when the hour was come, he ſat down at
15. table with his twelve apoſtles ; and ſaid unto them :
I have earneſtly deſired to eat this paſſover with
16. you before I ſuffer *death*. For, I ſay unto you,
I will not eat any more of it, 'till *all things* be
17. accompliſhed with the kingdom of God. And
18. he took a cup, and gave thanks, and ſaid : Take
this, and divide *it* among yourſelves : for, I ſay
unto you, I will not drink of this fruit of the
vine,

Ch.xxii. vine, until the kingdom of God be come. Then
v. 19. he took a loaf, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me.
20. Likewiſe the cup alſo after ſupper; ſaying, This cup is the new covenant in my blood, which *is*
21. poured out for you. But lo! the hand of him, that is going to deliver me up, *is* with me on this table.
22. And the ſon of man indeed muſt die, as it is written of him: but alaſs for that man! by whom he
23. is delivered up. And they began to enquire among themſelves, which of them it was, that was going to do this.
24. And there had been alſo a contention among
25. them, which was greateſt. But he ſaid unto them: The kings of the nations lord *it* over them; and
26. their tyrants are called benefactors. *Do* not ye *act* thus: but let the elder among you become as
27. the younger; and the chief, as the ſervant. For which is greater? he, that ſitteth at meat, or he, that ſerveth? Is not he, that ſitteth at meat? but I
28. am among you, as he that ſerveth. Ye have con-
29. tinued with me throughout all my trials: and I covenant with you for a kingdom, as my father
30. covenanted with me; that ye ſhall eat and drink at my table in my kingdom, and ſit upon thrones,
31. *as* judges of the twelve tribes of Iſrael. Then the Lord ſaid: Simon! Simon! behold Satan hath ob-
32. tained leave to ſift you *all* like wheat; but I have prayed for thee, that thy faith may not utterly forſake thee: and, when at length thou haſt turned
33. again, eſtabliſh theſe thy brethren. And *Peter* ſaid unto him: Lord, I am ready to go with thee even

Ch.xxii. to prison and to death. And he said: I tell thee,
v. 34. Peter, the cock will not crow this day, 'till thou
35. hast thrice denied that thou knowest me. And he
said unto them: When I sent you forth without a
purse and scrip and shoes, did ye find the want of
36. any thing? And they said: Of nothing. Then said
he unto them: But now let him, that hath a purse,
take it, and *his* scrip likewise: and let him, that
hath no sword, sell *even* his cloaths, and buy one.
37. For, I say unto you, this scripture is yet to be ac-
complished in me, *And he was numbered with trans-*
38. *gressors:* for my course is at an end. Then they
said: Master, behold! here *are* two swords. And
he said unto them: It is enough.
39. And he went out, and came, according to *his*
custom, to the mount of Olives: and his disciples
40. went with him. Now, when he was at the place,
he said unto them: Pray that ye may not come
41. into trial. And he separated himself from them
about a stone's throw, and knelt down, and was
42. some time praying; and said, Father! oh! that thou
wouldst remove this cup from me! yet not my will,
43. but thine, be done! And an angel from heaven
44. appeared unto him, to strengthen him. And, be-
ing in an agony of distress, he continued praying
with unusual earnestness; and his sweat was run-
ning down, like great drops of blood, upon the
45. ground. And he rose up from prayer, and came
to his disciples, and found them sleeping through
46. weariness; and said unto them: What? are ye
asleep? rise, and pray that ye come not into trial.
47. And, while he was yet speaking, behold! a mul-
titude, with Judas spoken of *above*, at their head,

one

Ch.xxii. one of the twelve; who came up to Jeſus to kiſs
v. 48. him. But Jeſus ſaid unto him: Judas, doſt thou
49. deliver up the ſon of man with a kiſs? And, when his diſciples ſaw what was likely to be done, they ſaid unto *Jeſus:* Maſter, ſhall we ſmite with the
50. ſword? And one of them ſmote the ſervant of the
51. high-prieſt, and took off his right ear. But Jeſus ſaid: Hold! So far as this? And he toucht the
52. man's ear, and healed him. Then ſaid Jeſus to the chief prieſts and captains of the temple-*guard* and elders, who were with him: Are ye come out as
53. againſt a murderer with ſwords and ſtaves? When I was daily with you in the temple, ye put not forth *your* hands againſt me: but this is your hour, and the power of darkneſs.
54. Now, when they had ſeized him, and were carrying *him* away, and bringing him to the houſe of the high-prieſt, Peter was following at a diſtance;
55. and *afterwards* ſat down with ſome who had lighted a fire in the midſt of the hall, and were ſitting
56. together. So a maid-ſervant ſaw him ſitting by the light; and, after looking earneſtly upon him, ſaid:
57. This man alſo was with him. But he denied, ſay-
58. ing: Woman, I do not know him. And, a little after, another ſaw him, and ſaid: Thou alſo belongeſt to them. But Peter ſaid: Man, I do not.
59. And, about an hour after, another was confidently affirming, Certainly this *man* alſo was with him;
60. for he is a Galilean. But Peter ſaid: Man, I know not what thou meaneſt. And immediately,
61. while he was yet ſpeaking, the cock crew. And the Lord turned, and lookt on Peter; and Peter remembered the word of the Lord, how he had

Ch. xxii. v. 62. said unto him, Before the cock crow, thou wilt deny me thrice: and Peter went out, and wept bitterly.

63. And the men, who held Jesus, kept mocking
64. him, and beating him, and, when they had blindfolded him, striking him on the face, and saying,
65. Tell us, prophet! who smote thee? And many other wicked things did they speak against him.
66. And, when it was day, the elders of the people and the chief priests and the scribes met together, and he was brought up to their council; and they
67. said: Art thou the Christ? tell us. But he said
68. unto them: If I tell you, ye will not believe me; and, if I also ask you a question, ye will not answer
69. me, nor let me go. Henceforth will the son of man sit on the right *hand* of the power of God. Then said they all: Art thou therefore the son of
70. God? But he said unto them: Ye say true; for I
71. am. Then they said: What need have we of further testimony? for we ourselves have heard from his own mouth.

C. xxiii. v. 1, 2. And all the multitude of them arose, and carried *Jesus* away to Pilate; and began to accuse him, saying: We found this man stirring up this nation to rebellion, and hindering them from paying tribute to Cæsar; declaring that he himself is
3. Christ a king. Then Pilate askt him, saying: Art thou the king of the Jews? And he answered: I
4. am. Then Pilate said to the chief priests and the multitudes: I find nothing to blame in this man.
5. But they were vehement upon *this*, saying: He stirreth up the people, beginning from Galilee,

and

C. xxiii. and teaching throughout all Judea, unto this place.
v. 6. Now, when Pilate heard *the word* Galilee, he aſkt,
7. if the man were a Galilean: and, having learned that he was of Herod's juriſdiction, he ſent him away to Herod; who alſo was at Jeruſalem in
8. thoſe days. And Herod rejoiced exceedingly at ſeeing Jeſus; for he had been deſirous to ſee him of a long time, having heard much of him, and
9. hoping to ſee ſome miracle done by him. So he was putting many queſtions unto *Jeſus*; but *he* did
10. not anſwer one. Now the chief prieſts and ſcribes
11. were preſent, vehemently accuſing him. Then Herod with his ſoldiers treated him contemptuouſly; and, in deriſion, arrayed him with a ſcarlet robe,
12. and ſent him back to Pilate. So Pilate and Herod were made friends with each other that very day: for before they had been at enmity between themſelves.
13. Then Pilate called together to him the chief prieſts and the rulers of the people, and ſaid unto
14. them: Ye have brought this man unto me, as one, who turneth aſide the people; and behold! I have examined *him* before you, and found nothing blameable in thoſe things, whereof ye accuſe this
15. man: no, nor Herod; for I ſent you to him, and lo! nothing worthy of death *appears to* have been
16. done by him: I will, therefore, chaſtiſe him and
17. let him go. Now it was expected of him to releaſe one *priſoner* for them during the feſtival.
18. Then the whole multitude cried out at once, ſaying: Let this man die, and releaſe for us Barab-
19. bas: who, for an inſurrection, that had been in the city, and for murder, had been thrown into

C. xxiii. priſon. Upon this Pilate ſpake to *them* again, wiſh-
v. 20, 21. ing to releaſe Jeſus. But they cried out there-
22. upon: Crucify *him*, crucify him. And he ſpake
unto them a third time: What crime then hath he
committed? I find in him nothing worthy of death:
23. I will, therefore, chaſtiſe him, and let him go. But
they continued urgent, demanding with loud voices,
that he ſhould be crucified: and their voices, and
24. *thoſe* of the chief prieſts, prevailed over Pilate, ſo
25. that he determined to grant their requeſt; and re-
leaſt for them him, who for ſedition and murder
had been caſt into priſon, whom they had been de-
firing; and delivered up Jeſus to their will.
26. And, as they were carrying him away, they fell
in with one Simon a Cyrenian, coming out of the
country; on whom they laid the croſs, to carry it
27. after Jeſus. Now a great croud of people was
following, and of women, who were bewailing
28. him, and beating themſelves in ſorrow. But Jeſus
turned about unto them, and ſaid: Daughters of
Jeruſalem! weep not for me, but weep for your-
29. ſelves and for your children. For behold! the
days are coming, when it will be ſaid, Happy *are*
the barren; and the wombs, that never bare; and
30. the breaſts, that never gave ſuck! Then will men
ſay unto the mountains, Fall on us! and to the
31. hills, Cover us! For, if theſe things are done,
while the tree is green; what will be done when
it is dry?
32. Now two others alſo, *who were* criminals, were
33. led with him, to be put to death. And, when
they were come to the place, which is called *the*
place of a Skull, there they crucified him, and the
crimi-

C. xxiii. criminals; one on his right *hand*, and one on his
v. 34. left. Then Jeſus ſaid: Father, forgive them! for
they know not what they are doing. Now they
35. parted his rayment, and caſt lots *for it*. And the
people ſtood looking on: and they and *their* rulers
were deriding, and ſaying, He ſaved others; let
him ſave himſelf, if he be the Chriſt the choſen
36. of God. And the ſoldiers alſo were mocking
him, and coming up and offering him vinegar, and
37. ſaying: If thou be the king of the Jews, ſave thy-
38. ſelf. And there was an inſcription written over
him, in Greek and Latin and Hebrew letters:
THIS IS THE KING OF THE JEWS.
39. Now one of the criminals, that were hanging *on*
the croſs, kept railing at him, and ſaying: If thou
40. be the Chriſt, ſave thyſelf and us. But the other
rebuked him, and ſaid: And doſt not thou fear
God, when thou art ſuffering the ſame punish-
41. ment? And we indeed juſtly; for we are receiv-
ing the due reward of our deeds: but this *man*
42. hath done nothing amiſs. And he ſaid unto Jeſus:
Maſter, remember me, when thou comeſt to thy
43. kingdom. And Jeſus ſaid unto him: Verily I ſay
unto thee, to-day thou wilt be with me in Para-
diſe.
44. Now it was about the ſixth hour, when a dark-
neſs came over all the land until the ninth hour.
45. And the ſun was darkened, and the vail of the
46. temple was ſlit down the middle. And Jeſus call-
ed with a loud voice, and ſaid: Father, into thy
hands will I commit my ſpirit. And, after he had
47. thus ſpoken, he expired. Now, when the centu-
rion ſaw what had happened, he glorified God,
ſaying:

C. xxiii. saying: Certainly this was a righteous man! And
v. 48. all the multitudes, which had come together to
that sight, beholding the things that were done,
49. smote their breasts, and returned. And all his ac-
quaintance, and women, who came with him from
Galilee, were standing afar off to behold these
things.
50. And lo! a man named Joseph, one of the coun-
51. cil, a good and righteous man, (who had not con-
sented to the council and this deed of their's) of
Arimathea, a city of the Jews, who was also him-
52. self expecting the kingdom of God, went up to
53. Pilate, and askt for the body of Jesus. And he
took it down, and wrapt it in linen, and laid it in
a tomb hewn out of stone, where no one yet had
54. lain. And it was the day of preparation, and the
55. sabbath was lighting up. Now some women also,
who had come with *Jesus* from Galilee, went after-
wards and saw the tomb, and that his body was
56. laid *therein*: and, when they returned, prepared
spices and perfumed ointments; and rested indeed
on the sabbath according to the commandment,
C. xxiv. but on the first *day* of the week, at the very earliest
v. 1. dawn, went to the tomb, bringing those spices,
which they had prepared; and some others with
2. them. Now they found the stone rolled away from
3. the tomb; and went in, but found not the body of
4. the Lord Jesus. And, whilst they were perplexing
themselves about this *matter*, behold! two men came
5. upon them, in glittering apparel; and said to the
women, who were greatly terrified, with their faces
towards the ground: Why are ye seeking him, who
6. is alive, among the dead? He is not here, but
hath

C. xxiv. hath been raiſed up. Remember what he told
v. 7. you, while he was yet in Galilee, ſaying: The ſon
of man muſt be delivered up into the hands of ſin-
ful men, and be crucified, and return to life on the
8. third day. And they remembered this declara-
9. tion; and went back from the tomb, and told all
theſe things unto the eleven, and to all the reſt.
10. Now it was Mary Magdalene, and Joanna, and
Mary the mother of James, and the others with
11. them, who told theſe things to the apoſtles; unto
whom their words appeared like an idle tale, and
12. were not believed. But Peter aroſe, and ran to
the tomb; and ſtoopt down, and ſaw the linen
cloaths lying by themſelves: and went home,
13. wondering at what had happened. And behold!
two of *his diſciples* were going that very day to a
village called Emmaus, three ſcore furlongs from
14. Jeruſalem: and were converſing with each other
15. upon all theſe things, which had come to paſs. And,
in the midſt of their converſation and debate, Jeſus
16. came up, and continued going with them: but their
eyes were ſo affected as not to know him again.
17. Then he ſaid unto them: What are theſe things,
that ye are debating with each other, as ye go
18. along, with ſo ſad a countenance? And one of
them, whoſe name was Cleopas, anſwered him:
Art thou alone ſo great a ſtranger in Jeruſalem, as
not to know the things, that have happened there
19. in theſe days? And *Jeſus* ſaid unto them: What
things? And they ſaid unto him: Concerning Je-
ſus of Nazareth, who was a teacher, mighty in mi-
racles and doctrine before God and all the people:
20. and how our chief prieſts and rulers gave him up

to

C. xxiv. to a ſentence of death, and to crucifixion: but we
v. 21. were in hopes, that he was going to deliver Iſrael.
Nay, and beſides all this, it is now the third day ſince
22. theſe things were done. Moreover, ſome women
of our company, who went at the dawn of day to
the tomb, have utterly amazed us; for they found
23. not his body, and came and told *us*, that they had
ſeen an appearance of angels, who affirm him to
24. be alive. Then ſome among us went to the tomb;
and found even ſo as the women had ſaid: but
25. him they ſaw not. And he ſaid unto them: O!
fooliſh *men*, and of a heart ſlow in believing all that
26. the prophets have ſpoken! Was it not neceſſary
then, that the Chriſt ſhould ſuffer theſe things to
27. enter into his glory? And he began with Moſes,
and went on with them through all the ſcriptures,
expounding from him and all the prophets, the
28. things concerning himſelf. And they had now
come nigh to the village, whither they were go-
29. ing; and he made a ſhew of going further. And
they preſt him, ſaying: Stay with us; for the even-
ing is coming on, and the day is far ſpent. So he
30. went in to ſtay with them. And, whilſt he was at
table with them, he took the loaf, and bleſt *God*,
31. and brake, and gave unto them. Now, as ſoon as
their eyes were opened, and they knew him again,
32. he diſappeared from them. And they ſaid unto
each other: Did not our heart burn within us,
whilſt he was talking to us on the road, and ſo
33. clearly opening to us the ſcriptures? And they
roſe up immediately and returned to Jeruſalem,
and found the eleven, and thoſe with them, ga-
34. thered together; talking, how the Lord had been

C. xxiv. raiſed up indeed, and been ſeen by Simon. Then
v. 35. theſe *diſciples* related what had happened on the road, and how *Jeſus* had been know by them from
36. the breaking of the loaf. Now, whilſt they were telling theſe things, Jeſus preſented himſelf in the midſt of them, and ſaith unto them: Peace *be*
37. with you! But they were *ſo* confounded and af-
38. frighted, *as* to think, what they ſaw, a ſpirit. And he ſaid unto them: Why are ye *ſo* terrified, and
39. why ariſe theſe doubts in your hearts? Behold theſe hands and theſe feet, that it is I myſelf: handle me, and look *upon me:* for a ſpirit hath not
40. fleſh and bones, as ye ſee me have. And, as he was ſaying this, he ſhewed them *his* hands and *his*
41. feet. So, whilſt they were ſtill unable to believe through joy and wonder, he ſaid unto them: Have
42. ye any thing here to eat? Then they gave him a piece of a broiled fiſh, and ſome honey-comb:
43. and he took *of theſe*, and ate before them; and
44. ſaid unto them: Theſe are the very things, which I told you, while I was yet with you; that it was neceſſary for every thing to be fulfilled, which had been written in the law of Moſes, and the pro-
45. phets, and the pſalms, concerning me. Then he fully opened their minds to underſtand the ſcrip-
46. tures; and ſaid unto them: Thus it was written, and thus it behoved the Chriſt to ſuffer *death*, and
47. to riſe from the dead on the third day; and that repentance and remiſſion of ſins ſhould be proclaimed in his name to all nations, beginning at Je-
48, 49. ruſalem: and be ye witneſſes of theſe things. And behold! I will ſend the promiſe of my father upon you; and ſtay ye in the city of Jeruſalem, 'till ye be

C. xxiv. be endued with power from on high. Then he
v. 50. led them out as far as Bethany; and lifted up his
51. hands, and bleſt them. And, while he was bleſſ-
ing them, he parted from them, and was carried up
52. into heaven. But they fell down before him, and
53. went back to Jeruſalem with great joy; and were
continually in the temple, praiſing and bleſſing
God. Amen!

THE

THE GOSPEL

OF

ST. JOHN.

Ch. i. IN the beginning was Wiſdom, and Wiſdom was
v. 1, 2. with God, and Wiſdom was God. The ſame was
3. in the beginning with God. All things were made
4. by it, and without it was nothing made. What
was made, had life in it; and this life was the
5. light of men: and this light ſhineth in darkneſs,
and the darkneſs hindered it not.
6. There was a man ſent from God, whoſe name
7. was John: he came as a witneſs to bear teſtimony
concerning this light, that all through him might
8. believe. He was not that light, but came to bear
9. teſtimony of that light; that true light, which
cometh into the world to enlighten every man.
10. This *light* was in the world, and the world was
11. made by it, but the world knew it not. It came
12. unto it's own, but it's own received it not: as ma-
ny, however, as received it, to them it gave a pow-
er of becoming children of God; *even* to the be-
13. lievers on his name: who were not born of blood,
nor of *the* will of fleſh, nor of *the* will of man, but
of God.

And

Ch. i. And this Wiſdom became fleſh, and dwelt among
v. 14. us, full of favour and truth: and we ſaw his bright-
neſs, a brightneſs from the father, like *the brightneſs*
16. of an only ſon. And of that fulneſs we all receiv-
17. ed, and more abundant favour: for the law was
given by Moſes, but this favour and this truth took
18. place through Jeſus Chriſt. No one hath ſeen God
at any time: that only ſon, who is in the boſom of
the father, hath told *us* of *him*.
15. Of *that ſon* John bare teſtimony, and cried, ſay-
ing: This is he, of whom I ſaid, He, that is com-
ing behind me, is *indeed* before me; for he is great-
19. er than I. And this is John's teſtimony. When
the Jews of Jeruſalem ſent prieſts and Levites to
20. aſk him, Who art thou? then he confeſt, and de-
nied not; but ſaid openly, I am not the Chriſt.
21. And they aſkt him: What *art thou* then? Art thou
Elias? And he ſaith: I am not. Art thou the pro-
22. phet? And he anſwered: No. Then ſaid they unto
him: Who art thou? that we may give an anſwer
to them, who ſent us. What ſayeſt thou of thyſelf?
23. He ſaid: I am *a voice of one crying in the wilderneſs,*
Prepare ye the way of the Lord; as the prophet Eſaiah
24. ſaid. (Now theſe meſſengers were of the Phariſees.)
25. And they aſkt him, Why baptiſeſt thou then, if
thou art not the Chriſt, nor Elias, nor that prophet?
26. To them John anſwered and ſaid: I baptiſe in wa-
ter; but there is one in the midſt of you, whom ye
27. know not; who cometh behind me, but is before
me; whoſe ſhoe-ſtring I am not worthy to untie.
28. Theſe things were done in Bethabara by the ſide
of *the river* Jordan, where John was baptiſing.
29. On the next day, as John ſeeth Jeſus coming un-
to

Ch. i. to him, he ſaith: Behold the lamb of God, which
v. 30. taketh away the ſin of the world. This is he, of
whom I ſaid, A man is coming behind me, who is
31. *indeed* before me; for he is greater than I. And I
knew him not; but, that he might be manifeſted
unto Iſrael, therefore am I come baptiſing thus in
32. water. And John gave *this* teſtimony, ſaying: I
ſaw the ſpirit come down from heaven, like a dove;
33. and remain upon him. And I knew him not; but
he, who ſent me to baptiſe with water, had ſaid
unto me: Upon whom thou ſhalt ſee the ſpirit
deſcend and remain, that is he, who baptiſeth with
34. a holy ſpirit. And I ſaw *it*; and teſtify, that this
is the ſon of God.
35. On the next day, John was *there* again, and two
36. of his diſciples; and, looking earneſtly upon Jeſus,
as he was walking, ſaith: Behold the lamb of God!
37. And the two diſciples heard him ſpeaking, and
38. followed Jeſus; when Jeſus, turning and ſeeing
39. them following, ſaith unto them: What are ye
ſeeking? Then they ſaid unto him: Rabbi, [*which*
40. *means, maſter*] where thou dwelleſt. He ſaith un-
to them: Come and ſee. *So* they went and ſaw
where he dwelt; and abode with him that day: for
41. it was about the tenth hour. *Now* one of the two,
who followed him, and heard *what* John *ſaid*, was
42. Andrew, Simon Peter's brother. He firſt find-
eth his own brother Simon, and ſaith unto him:
We have found the Meſſiah, [*which means, the*
Chriſt]: and bringeth him to Jeſus; who, looking
43. earneſtly upon him, ſaid: Thou art Simon ſon of
Jonah: thou ſhalt be called Cephas: (which means,
a ſtone.)

Ch. i. On the morrow, Jeſus wiſht to go forwards into
v. 44. Galilee; and, finding *one* Philip, ſaith unto him:
45. Come with me. Now this Philip was of Bethſaida,
46. the city of Andrew and Peter. Philip findeth Nathanael, and ſaith unto him: Him, of whom Moſes in the law and the prophets wrote, have we found; one Jeſus of Nazareth, the ſon of Joſeph.
47. And Nathanael ſaid unto him: Can any thing good be of Nazareth? Philip ſaith unto him: Come
48. and ſee. Jeſus ſaw Nathanael coming to him, and ſaid of him: Behold! an Iſraelite indeed, in whom
49. is no fault. Nathanael ſaith unto him: Whence knoweſt thou me? Jeſus anſwered and ſaid unto him: Before Philip called thee, when thou wert under the fig-tree, I ſaw thee. Nathanael an-
50. ſwered him and ſaith: Maſter, thou art the ſon of
51. God: thou art the king of Iſrael. Jeſus anſwered: Becauſe I ſaid unto thee, I ſaw thee beneath the fig-tree, doſt thou believe? Thou wilt ſee greater
52. things than theſe. He further ſaith unto him: Verily verily, I ſay unto you, immediately ye will ſee the heaven opened, and the angels of God aſcending and deſcending to the ſon of man.

Ch. ii. And, on the third day, there was a marriage-
v. 1. feaſt in Cana of Galilee; and the mother of Jeſus
2. was there. Now both Jeſus and his diſciples had
3. been invited to this feaſt. And, when wine failed, the mother of Jeſus ſaith unto him: They have no
4. wine. Jeſus ſaith unto her: Woman, what haſt thou to do with me? mine hour is not yet come.
5. His mother ſaith unto the ſervants: Whatſoever he
6. ſhall tell you, do it. Now ſix water-pots of ſtone

were

Ch. ii. were ſtanding there, according to the purifications of the Jews, containing each two or three firkins.
7. Jeſus ſaith unto them: Fill theſe pots with water.
8. And they filled them up to the brim. And he ſaith unto them: Draw out now, and carry *ſome* to the governour of the feaſt. And they carried *ſome*.
9. But, when the governour of the feaſt taſted this water, that had been made wine; who knew not whence it was, but the ſervants, that had drawn the water, knew; he calleth to the bridegroom,
10. and ſaith unto him: Every man ſetteth *before his gueſts* the beſt wine firſt; and, when they have drunken a good deal, the worſe: but thou haſt
11. kept the beſt wine until now. This in Cana of Galilee was the beginning of thoſe miracles, *which* Jeſus did, and of the manifeſtation of his glory: and his diſciples believed on him.

12. After this, he and his mother and his brethren and his diſciples went down to Capernaum; but
13. continued there not many days: for the paſſover of the Jews was nigh, and Jeſus went up to Jeru-
14. ſalem: and he found in the temple ſome ſelling cattle and ſheep and pigeons, and the money-
15. changers ſitting *there:* and he made a ſcourge of ropes, and drove *them* all out of the temple, with the ſheep and the oxen; and poured out the
16. changers' money, and overthrew *their* tables; and ſaid unto them, who were ſelling pigeons, Take theſe things hence: make not this houſe of my fa-
17. ther a houſe of merchandiſe. Then his diſciples called to mind this ſcripture: *The zeal of thy houſe*
18. *hath eaten me up.* Hereupon, the Jews ſaid unto

Ch. ii. him: What ſign ſheweſt thou unto us? Why
v. 19. doeſt thou theſe things? Jeſus anſwered, and ſaid
unto them: Deſtroy this very temple, and in three
20. days I will raiſe it up. Then ſaid the Jews: Forty
and ſix years hath this temple been in building;
21. and wilt thou raiſe it up in three days? But he
was ſpeaking concerning the temple of his body.
22. When, therefore, he was raiſed from the dead, his
diſciples remembered, that he had ſaid this unto
them; and they believed the ſcripture, and the
word, which Jeſus had ſpoken.
23. Now, while Jeſus was in Jeruſalem during this
feſtival of the paſſover, many believed on his name,
from ſeeing the miracles which he uſed to perform.
24. But Jeſus did not truſt himſelf unto them, becauſe
25. all knew him: and becauſe he needed not that
any one ſhould teſtify of man; for he knew what
was in man.

Ch. iii. Now, one of the Phariſees, Nicodemus by name,
v. 1. a ruler of the Jews, came to Jeſus by night, and
2. ſaid unto him: Maſter, we know, that thou art a
teacher come from God; for no one can do the
miracles, which thou art doing, unleſs God be with
3. him. Jeſus anſwered and ſaid unto him: Verily ve-
rily, I ſay unto thee, except a man be born again, he
4. cannot diſcern the kingdom of God. Nicodemus
ſaith unto him: How can a man be born, when
he is old? Can he go a ſecond time into his mo-
5. ther's womb and be born? Jeſus anſwered: Veri-
ly verily, I ſay unto thee, unleſs a man be born of
ſpirit as well as water, he cannot come into the
6. kingdom of God. What is born of the fleſh, is
fleſh;

Ch. iii. fleſh; and what is born of the ſpirit, is ſpirit.
v. 7. Wonder not at my telling thee, Ye muſt be born
8. again. The breath breathes, in whom it liſteth, and thou heareſt it's voice; but knoweſt not whence it cometh and whither it goeth: ſo is
9. every one, that is born of the ſpirit. Nicodemus anſwered and ſaid unto him: How can theſe things
10. be? *And* Jeſus ſaid: Art thou the teacher of Iſrael,
11. and knoweſt not theſe things? Verily verily, I ſay unto thee, we are ſpeaking what we know, and bearing teſtimony to what we have ſeen; but ye
12. receive not this teſtimony. If I have told you theſe earthly things, and ye believe not; how will ye
13. believe, if I tell you the heavenly things? Now no one goeth up into heaven, but he, who came down from heaven; *even* the ſon of man, who is in hea-
14. ven. And, as Moſes ſet on high the ſerpent in the wilderneſs, ſo muſt the ſon of man be ſet on high:
15. that he, who believeth on him, may not periſh, but
16. have everlaſting life. For God ſo loved the world, as to give his only-begotten ſon, that he, who believeth on him, might not periſh, but have everlaſt-
17. ing life. For God ſent not his ſon into the world to condemn the world, but that the world through
18. him might be ſaved. He, who believeth on him, will not be condemned; but he, who believeth not, is already condemned, for not believing on
19. the name of the only-begotten ſon of God. For this is the condemnation; that the light is come into the world, but men loved darkneſs rather than
20. the light, becauſe their deeds were evil. For every one, who doeth evil, hateth the light, and cometh not to the light, leſt his deeds ſhould be diſcover-

Ch. iii. ed. But he, who doeth the truth, cometh to the
v. 21. light, that his deeds may appear: becauſe they are wrought in God.

22. After this, Jeſus and his diſciples went into the land of Judea; and he continued there with
23. them baptiſing. Now John alſo was baptiſing at Ænon near Salem, becauſe there was much water there: and *the inhabitants* came continually to *him*,
24. and were baptiſed: for John was not yet thrown into priſon.

25. Then a diſpute aroſe between the diſciples of
26. John and the Jews about purifying. And *John's* diſciples went to him, and ſaid: Maſter, he, that was with thee by the ſide of *the river* Jordan, to whom thou gaveſt teſtimony, behold! is baptiſing;
27. and all are going to him. John anſwered: A man can receive nothing from heaven, but what
28. is given him. Ye yourſelves are my witneſſes, that I ſaid, I am not the Chriſt, but am ſent before
29. his face. He, who hath the bride, is the bridegroom; but the friend of the bridegroom, who ſtandeth by and heareth him, rejoiceth greatly at the bridegroom's voice: this my joy, therefore,
30. is complete. He muſt encreaſe, and I decreaſe.
31. He, that is come from above, is above all: he, that is of the earth, is earthly, and ſpeaketh *the things* of the earth. He, who cometh from heaven, is
32. above all, and giveth his teſtimony to what he hath ſeen and heard; but none *of you* receiveth
33. this teſtimony. He, who receiveth this teſtimony,
34. confirmeth by his ſeal, that God is true. For the declarations of God proclaim whom God hath ſent: for God giveth not the ſpirit by meaſure *unto him*.

The

Ch. iii. The father loveth the ſon, and hath given all
v. 35, 36. things into his hand. He, who believeth on the
ſon, hath everlaſting life; and he, who diſobeyeth
the ſon, will not ſee life; but the diſpleaſure of
God continueth towards him.

Ch. iv. When, therefore, Jeſus knew, that the Phariſees
v. 1. had heard of his making and baptiſing more diſci-
2. ples than John; (though Jeſus himſelf uſed not to
3. baptiſe, but *his* diſciples) he left Judea, and went
4. back into Galilee. Now he could not avoid paſſ-
5. ing through Samaria: ſo he cometh to a city of Sa-
maria, called Sichar, near the field which Jacob
6. gave to his ſon Joſeph. Now Jacob's well was
there; and Jeſus, being wearied with the journey,
was ſitting accordingly at this well, about the
7. ſixth hour, when a woman of Samaria cometh to
draw water. Jeſus ſaith unto her: Give me to
8. drink. For his diſciples were gone to the city to
9. buy food. Upon this the Samaritan woman ſaith
unto him: How is it, that thou, who art a Jew,
aſkeſt drink of me, who am a Samaritan? For the
Jews have no communication with the Samaritans.
10. Jeſus anſwered and ſaid unto her: If thou hadſt
known this kindneſs of God, and who it is, that
ſaid unto thee, Give me to drink; thou wouldeſt
have aſked him, and he would have given thee
11. living water. The woman ſaith unto him: Sir,
thou haſt no bucket, and the well is deep: whence
12. then canſt thou have this living water? Art thou
greater than our father Jacob, who gave us the
well, and drank thereof himſelf, with his children
13. and his cattle? Jeſus anſwered and ſaid unto her:

Ch. iv. Whoſoever drinketh of this water, he will thirſt
v. 14. again: but, whoſoever ſhall drink of the water, that I ſhall give him, he will thirſt no more; for the water, that I ſhall give him, will become within him a well of water, ſpringing up for an ever-
15. laſting life. The woman ſaith unto him: Sir, give me this water, that I thirſt not, neither come hither
16. to draw. Jeſus ſaith unto her: Go, call thy huſ-
17. band, and come hither. The woman anſwered and ſaid: I have no huſband. Jeſus ſaith unto
18. her: Thou haſt well ſaid, I have no huſband: for thou haſt had five huſbands; and he, whom thou now haſt, is not thy huſband. Thou haſt ſpoken
19. truth in this. The woman ſaith unto him: Sir,
20. I perceive, that thou art a prophet. Our fathers worſhipt in this very mountain: and do ye ſay, that in Jeruſalem is the place, where *we* ought to
21. worſhip? Jeſus ſaith unto her: Woman, believe me, the hour is coming, when ye will worſhip the father, neither in this mountain nor in Jeruſalem.
22. Ye worſhip what ye know not; we worſhip what
23. we do know: for ſalvation is of the Jews. But the hour is coming, and now is, when the true worſhippers will worſhip the father in ſpirit and in truth: and indeed the father is ſeeking ſuch wor-
24. ſhippers of himſelf. God *is* a ſpirit: and his worſhippers muſt worſhip him in ſpirit and in truth.
25. The woman ſaith unto him: I know that Meſſiah, [*otherwiſe called Chriſt*] is coming: when he is come,
26. he will tell us all things. Jeſus ſaith unto her: I,
27. who am talking with thee, am he. And at this time his diſciples came, and wondered, that he was talking with a woman; but no one ſaid,

What

Ch. iv. What doſt thou want? or, Why art thou talking
v. 28. with her? Then the woman left her water-pot,
and went away into the city, and ſaid to the inha-
29. bitants: Come, ſee a man, who hath told me all
30. that ever I did. Is not he the Chriſt? So they
went out of the city on their way to him.
31. In the mean time his diſciples were aſking him,
32. ſaying: Maſter, eat. But he ſaid unto them: I
33. have food to eat, which ye know not of. There-
fore ſaid the diſciples to each other: Hath any
34. one brought him victuals? Jeſus ſaith unto them:
My food is to do the will of him, who ſent me,
35. and to finiſh his work. Do not ye ſay, that it
wants four months to harveſt? Behold! I ſay unto
you, lift up your eyes to view the fields; they are
36. white already for harveſt. And the reaper receiv-
eth wages and layeth up fruit unto everlaſting
life; that both the ſower and the reaper may re-
37. joice together. For herein is that ſaying true:
38. One is the ſower, and another the reaper. *For* I
ſend you to reap where ye did not labour: others
have laboured, and ye go in to reap their labour.
39. Now many Samaritans of that city believed on
him, becauſe of this teſtimony of the woman, who
40. ſaid, He told me all that ever I did. So, when
the Samaritans were come unto him, they entreat-
ed him to ſtay with them: and he ſtaid there two
41. days. And many more believed becauſe of his
42. doctrine; and ſaid unto the woman: We no longer
believe becauſe of thy ſaying *only*; for we ourſelves
have heard, and are perſuaded that this is indeed
the Chriſt, the Saviour of the world.
43. Now, after thoſe two days, he left that place,
and

Ch. iv. and went away towards *the country of* Galilee: for
v. 44. Jeſus himſelf had declared that a prophet hath no
45. honour in his own town. When he was come, therefore, into the *country of* Galilee, the Galileans received him; having ſeen all, that he had done at Jeruſalem during the feſtival: for they alſo went to the feſtival.
46. So Jeſus came again to Cana of Galilee, where he had turned the water into wine: and a certain nobleman, whoſe ſon was ſick at Capernaum,
47. hearing, that Jeſus was come out of Judea into Galilee, went to him, and aſkt him to go down and heal his ſon, who was at the point of death.
48. Then Jeſus ſaid unto him: Unleſs ye ſee ſigns and
49. wonders, can ye not believe? The nobleman ſaith unto him: Sir, come down before my child be
50. dead. Jeſus ſaith unto him: Go *home*; thy ſon is well. And the man believed this word of Je-
51. ſus; and was going home. Now, whilſt he was on his way, his ſervants met him, and told *him*,
52. ſaying: Thy ſon is well. Then he enquired of them the exact time, when he began to recover; and they ſaid unto him: Yeſterday, at the ſeventh
53. hour, the fever left him. So the father knew it to be the very time, when Jeſus ſaid unto him: Thy ſon is well: and he and all his family believ-
54. ed. This ſecond miracle Jeſus did on his return from Judea into Galilee.

Ch. v. After this there was a feſtival of the Jews, and
v. 1, 2. Jeſus went up to Jeruſalem. Now there is in Jeruſalem, at the Sheep-*gate*, a bath, called Bethesda,
3. with five porches; in which a multitude of infirm people

Ch. v. people were lying, of blind, lame, withered; ex-
v. 4. pecting the motion of the water. For an angel, at a certain ſeaſon, uſed to bathe himſelf in this water, and *thereby* trouble it: then he, who firſt went in after this troubling of the water, became well
5. of whatever diſeaſe afflicted him. Now there was a man, who had been thirty-eight years in his in-
6. firmity. Jeſus ſeeing him lie *there*, and knowing that he had been a long time *ſo*, ſaith unto him:
7. Doſt thou deſire to be healed? The infirm man anſwered: Sir, I have no man, when the water is troubled, to put me into the bath; and, while I am coming, another getteth down before me.
8. Jeſus ſaith unto him: Ariſe; take up thy bed,
9. and walk. And the man became well immediate-
10. ly, and took up *his* bed, and was walking. Now that day was the ſabbath: the Jews, therefore, were ſaying to him that had been cured: It is the ſabbath: it is not lawful for thee to take up thy
11. bed. He anſwered them: He, who made me well, ſaid unto me, Take up thy bed, and walk.
12. Then they aſkt him: Which is the man, who ſaid
13. unto thee, Take up thy bed, and walk? But he, that was healed, knew not which it was: for Jeſus had ſlipped away; as there was a multitude
14. in the place. Afterward Jeſus findeth him in the temple, and ſaid unto him: Behold! thou art become well: ſin no more, leſt *ſomething* worſe be-
15. fall thee. The man went, and told the Jews, that
16. it was Jeſus, who had made him well. And therefore the Jews were purſuing Jeſus conſtantly, and ſeeking to kill him, becauſe he uſed to do theſe
17. things on the ſabbath-day. But Jeſus ſaid unto

Ch. v. them: *As* my father is continually working, I alſo
v. 18. work. Therefore, the Jews, for this *reaſon*, were the more bent on killing him, becauſe he not only brake the ſabbath, but alſo called God his own
19. father; making himſelf like unto God. Then Jeſus ſaid unto them: Verily verily, I ſay unto you, no ſon can do any thing of himſelf, but what he ſeeth *his* father do: for thoſe things, which *the father*
20. doeth, the ſon doeth alſo in like manner. For the father loveth the ſon, and ſheweth him whatſoever he doeth himſelf; and he will ſhew him greater works than theſe, ſo as to make you won-
21. der. For, as the father raiſeth the dead to life; ſo
22. the ſon likewiſe giveth life to whom he pleaſeth. For neither doth the father judge any one, but hath wholly given *this privilege of exerciſing* judgement
23. to the ſon; that all may honour the ſon as they honour the father. He, who refuſeth honour to the ſon, refuſeth honour to the father, who ſent
24. him. Verily verily, I ſay unto you, he who liſteneth to this doctrine, and believeth him, who ſent me, hath everlaſting life; and is not brought to
25. judgement, but is paſſed from death to life. Verily verily, I ſay unto you, a time is coming, and now is, when the dead will hear the voice of the ſon
26. of God; and they, who liſten, will live. For, as the father hath life in himſelf, in like manner hath he given to the ſon alſo to have life in himſelf;
27. and hath given him authority to execute judge-
28. ment alſo, becauſe he is a ſon of man. Wonder not at this: for the time is coming, when all, that
29. are in the tombs, will hear his voice; and they, that have done good, will come forth to a reſurrection

Ch. v. rection of life; but they, that have done evil, to a reſurrection of puniſhment.

30. I can do nothing of myſelf: as I hear, I judge, and my judgement is righteous; for I ſeek not mine own will, but the will of him, who ſent me.

31. Though I bear teſtimony to myſelf, is not this teſ-

32. timony true? There is, however, another, who teſtifieth of me; and I know, that the teſtimony,

33. which he beareth of me, is true. Ye ſent to John;

34. and he gave his teſtimony to this truth. Yet I require not this teſtimony from men; but ſay theſe

35. things, that ye may be ſaved. He was that burning and ſhining lamp: but ye choſe to rejoice for

36. a moment *only* in his light. But this teſtimony, *which* I have, is greater than that of John: for theſe works, which the father gave me to perform, theſe very works, which I am doing, teſtify of me,

37. that the father ſent me: ſo that the father himſelf, who ſent me, teſtifieth of me. Ye have neither liſtened to his voice at any time, nor ſeen his form;

38. nor have his word abiding in you: becauſe ye be-

39. lieve not on this *man*, whom he hath ſent. Ye ſearch the ſcriptures, becauſe ye think, that ye have in them eternal life: and, though they teſtify

40. of me, ye are not willing to come to me, that ye

41, 42. may have life. I require not glory from men: but I know you, that ye have not the love of God in

43. you. I am come in my father's name, but ye do not receive me: if another come in his own name,

44. him ye will receive. How can ye believe, who require glory from each other, and ſeek not the

45. glory, which *cometh* from God only? Do ye think, that I ſhall accuſe you to the father? Ye have an accuſer,

Ch. v. accuſer, *even* Moſes, on whom ye truſt: ſince, had
v. 46. ye believed Moſes, ye would have believed me;
47. for he wrote concerning me. But, if ye believe not his writings, how will ye believe my words?

Ch. vi. After theſe things, Jeſus went away by the ſide
v. 1. of the ſea of Galilee, *called the ſea* of Tiberias:
2. and a great multitude accompanied him; for they were obſerving the miracles, which he was con-
3. ſtantly performing upon the infirm. And Jeſus went up into the mountain, and continued ſitting
4. there with his diſciples. Now the paſſover, the
5. feſtival of the Jews, was nigh. Jeſus, therefore, lifting up his eyes, and beholding a great multitude coming towards him, ſaith unto Philip: Whence ſhall we buy loaves, that theſe may eat?
6. which he ſaid to try him; for he had determined
7. what to do. Philip anſwered him: Two hundred penny-worth of loaves is not enough, for each to
8. have ever ſo little. One of his diſciples, Andrew,
9. Simon Peter's brother, ſaith unto him: There is a lad here, that hath five barley-loaves, and two ſmall fiſhes: but what are theſe among ſo many?
10. Jeſus, however, ſaid: Make the men ſit down: (for there was much graſs in the place) ſo the men
11. ſat down, in number about five thouſand. Then Jeſus took the loaves, and, after giving thanks, diſtributed *them* to the diſciples, and the diſciples to the people; and likewiſe of the fiſhes as much
12. as they choſe. Now, when they were ſatisfied, he ſaith to his diſciples: Gather together the re-
13. maining fragments, that nothing be loſt. So they gathered them together; and filled twelve baſkets with

Ch. vi. with fragments of thoſe five barley-loaves, over
v. 14. and above what *the people* had eaten. When theſe men, therefore, ſaw the miracle, which Jeſus had done, they ſaid: This is truly that teacher, who was to come into the world.

15. So when Jeſus perceived, that they were going to take him by force, and make him a king, he
16. withdrew to the mountain again by himſelf. Now, in the evening, his diſciples went down to the ſea,
17. and got into the veſſel, and were paſſing along the ſea towards Capernaum: and it was at this time
18. dark; but Jeſus had not come unto them. And the ſea was beginning to ſwell from a great wind,
19. that blew. So, when they had driven about twenty-five or thirty furlongs, they ſaw Jeſus walking on
20. the ſea, near the veſſel: and they were afraid. But
21. he ſaith unto them: It is I: be not afraid. They deſired, therefore, to take him into the veſſel: and immediately the veſſel came to land, whither they were going.

22. On the morrow, the multitude, which had been by the ſea-ſide, having ſeen that no other veſſel was there, ſave that one, which the diſciples had got into; and that Jeſus had not gone with them
23. into the veſſel, but the diſciples only: (though other veſſels of Tiberias had come nigh the place, where the bread was eaten, over which the Lord had giv-
24. en thanks) when the multitude, therefore, ſaw that Jeſus was not there, nor his diſciples; they alſo got into *their* veſſels, and went towards Capernaum in
25. ſearch of Jeſus: and, when they found him further on by the ſide of the ſea, they ſaid unto him:
26. Maſter, when didſt thou come hither? Jeſus anſwered

Ch. vi. ſwered and ſaid unto them: Verily verily, I ſay unto you, ye ſeek me, not becauſe ye ſaw miracles, but becauſe ye ate your fill of the loaves.
27. Provide not for yourſelves the food, that periſheth; but the food, that endureth to everlaſting life, which the ſon of man will give you: for to him
28. hath the father, *even* God, ſet his ſeal. Then ſaid they unto him: What muſt we do to work the
29. works of God? Jeſus anſwered and ſaid unto them: This is the work of God, to believe on *the*
30. *man*, whom he hath ſent. Then they ſaid unto him: What ſign, therefore doſt thou ſhew; that we may
31. ſee and believe on what thou performeſt? Our fathers ate the manna in the wilderneſs, as it is writ-
32. ten: *He gave them the bread of heaven to eat.* Then Jeſus ſaid unto them: Verily verily, I ſay unto you, Moſes gave you not that bread of heaven, but my father; *who is now* giving you the true bread of
33. heaven: for the bread of God is that, which cometh down from heaven to give life unto the world.
34. Then they ſaid unto him: Maſter, evermore give
35. us that bread. And Jeſus ſaid unto them: I am that bread of life: he, who cometh to me, will never hunger; and he, who believeth on me, will
36. never thirſt. But I have told you this; becauſe ye
37. ſee me, and yet believe not. Whatſoever the father giveth me, *that* will come unto me; and him, who cometh to me, I will in no wiſe diſregard:
38. for I am come down from heaven, not to do mine
39. own will, but the will of him, who ſent me. Now this is the will of the father, who ſent me; that I ſhould loſe nothing of all, that he gave me, but re-
40. ſtore it to life at the laſt day. And this is the will

of

Ch. vi. of him, who ſent me; that every one, who ſeeth the ſon and believeth on him, may have everlaſting life; and that I may reſtore him to life in the laſt
41. day. So the Jews were murmuring at him, becauſe he ſaid: I am that bread of heaven, which
42. is come down *now*. And they ſaid: Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? What then doth he mean by ſaying, I am
43. come down from heaven? Jeſus, therefore, anſwered and ſaid unto them: Murmur not among your-
44. ſelves. No one can come to me, unleſs the father, who ſent me, draw him; that I may reſtore him
45. to life at the laſt day. It is written in the prophets, *And all will be acquainted with God:* every one, therefore, that heareth of the father, and hath learned
46. *him*, cometh unto me. Not that any one ſeeth the father, ſave he, who is from God: he doth ſee the
47. father. Verily verily, I ſay unto you, he, who be-
48. lieveth on me, hath everlaſting life. I am the bread
49. of that life. Your fathers ate the manna in the
50. wilderneſs, and died *afterwards:* the bread of heaven, which is come down now, is ſuch, that, if any
51. one eat thereof, he will not die. I am that bread of life, which is come down from heaven. If any one eat of this bread, he will live for ever; and the bread, which I will give, is this body of mine,
52. which I will give for the life of the world. Upon this the Jews were contending with each other, and ſaying: How can he give us his body to eat?
53. Then Jeſus ſaid unto them: Verily verily, I ſay unto you, unleſs ye eat the body of the ſon of man and drink his blood, ye have no life within your-
54. ſelves. He, that eateth my body and drinketh my

Ch. vi. blood, hath everlaſting life; and I will reſtore him
v. 55. to life at the laſt day: for my body is *the* true meat,
56. and my blood *the* true drink. He, that eateth my body and drinketh my blood, is in me, as I am in
57. him. As the father, who hath life, ſent me, and I live by the father; ſo he, that eateth me, will alſo
58. live by me. Such is the bread of heaven, which is *now* come down: not like the manna, which your fathers ate, and died *afterwards: for* he, that eateth this bread, will live for ever.
59. Theſe things ſaid *Jeſus* as he was teaching in a
60. ſynagogue at Capernaum. Then many of his diſciples, upon hearing this, ſaid: This is a harſh
61. doctrine: who can practiſe it? Now Jeſus, knowing in his own mind, that his diſciples were murmuring about this, ſaid unto them: Do ye revolt
62. at this? What, if ye ſee the ſon of man going up
63. to the place where he was before? It is the breath, that giveth life: the body is of no uſe *without it*. The declarations, which I am ſpeaking to you, are
64. the breath of life. But ſome of you believe not: for Jeſus knew before this, who believed not, and
65. who would deliver him up. And he ſaid: Therefore did I tell you, that no one can come to me, unleſs it be given him by my father.
66. After this *ſaying*, many of his diſciples went away,
67. and walkt with him no more. Then ſaid Jeſus to
68. the twelve: Do ye alſo wiſh to go away? Upon which Simon Peter anſwered: Maſter, to whom ſhall we go? thou haſt declarations of eternal life:
69. and we believe and know, that thou art the Chriſt,
70. the ſon of the living God. Jeſus anſwered them: Did I not chooſe you, the twelve, for myſelf? but

one

Ch. vi. v. 71. one of you is an accuſer. Now he meant Judas Iſcariot, the *ſon* of Simon, one of the twelve, who was going to deliver him up.

Ch. vii. v. 1. And, after theſe *things*, Jeſus continued to walk in Galilee: for he did not chooſe to walk in Judea, becauſe the Jews were ſeeking to kill him.
2. Now the Jews' feſtival of tabernacles was at hand.
3. Therefore his brethren ſaid unto him: Go hence into Judea; that thy diſciples alſo may ſee the works,
4. which thou art doing: for no one, who ſeeketh to be known publicly, performeth his actions in a ſecret place: ſince thou doeſt theſe things, ſhew thy-
5. ſelf openly to the world. For not even his brethren
6. believed on him. Then ſaith Jeſus unto them: My ſeaſon is not yet come: but your ſeaſon is always
7. ready. The world cannot hate you; but me it hateth, becauſe I teſtify of it, that it's deeds are evil.
8. Go ye up to this feſtival: I go not up at preſent to this feſtival; for my ſeaſon is not yet fully come.
9. Theſe things he ſaid unto them, and continued in Galilee.
10. But after his brethren were gone up, then he alſo went up to this feſtival; not openly, but with ſecre-
11. cy. So the Jews were ſeeking for him at the feſti-
12. val, and ſaying, Where is he? And there was much private diſpute concerning him among the multitudes: for ſome ſaid, He is a good man: and others
13. ſaid, Nay; but a deceiver of the people. No one, however, ſpake openly concerning him for fear of the Jews.
14. But, when the feſtival was now half ended, Jeſus

Ch. vii. went up into the temple, and was conſtantly teach-
v. 15. ing there; and the Jews were wondering and ſay-
ing: Whence hath this man ſuch learning, who was
16. never taught it? Jeſus anſwered them and ſaid:
The doctrine, which I *am teaching*, is not mine, but
17. his, who ſent me. Whether this doctrine be of
God, or I ſpeak from myſelf, that man will know,
18. who wiſheth to do his will. He, who ſpeaketh from
himſelf, ſeeketh his own glory; but he is true, and
hath no deceitfulneſs in him, who ſeeketh the glo-
19. ry of him, that ſent him. Did not Moſes give you
the law? yet none of you doeth this law. Why are
20. ye ſeeking to kill me? The multitude anſwered
and ſaid: Thou haſt a dæmon. Who is ſeeking to
21. kill thee? Jeſus anſwered and ſaid unto them: I did
but one work *on the ſabbath*, and do ye all wonder
22. at it? Now Moſes gave you circumciſion, (not that
circumciſion came *firſt* from Moſes, but from the
patriarchs) and ye circumciſe a man on a ſabbath-
23. day. If a man receive circumciſion on a ſabbath-
day, that the law of Moſes may not be broken; are
ye angry with me for making an entire man well
24. on the ſabbath-day? Judge not by the ſight, but
judge true judgement.
25. Then ſome of the inhabitants of Jeruſalem ſaid:
26. Is not this he, whom they are ſeeking to kill? And
lo! he ſpeaketh boldly, and they ſay nothing to
him. Are the rulers really convinced, that this is
27. the Chriſt? But we know whence this man is;
whereas, when the Chriſt cometh, no one knoweth
28. whence he is. Upon this Jeſus cried out aloud in
the temple, as he was teaching: Do ye know me
then,

Ch. vii. then, and know alſo whence I am? Yet I am not
v. 29. come of myſelf, but am ſent by one worthy of belief, whom ye know not: but I know him, becauſe I come from him, and he ſent me.
30. And they continued ſeeking to lay hold on him; but no one put out a hand againſt him, for his hour
31. was not yet come. But many of the multitude believed on him, and ſaid: Will the Chriſt, when he cometh, do more miracles than *this man* hath done?
32. Now the Phariſees heard theſe private debatings of the multitude concerning him; and the Phariſees and the chief prieſts ſent officers to lay hold
33. on him. Then Jeſus ſaid unto them: But a little while longer ſhall I be with you; and then I go to
34. him, who ſent me. Ye will ſeek me, but will not find me; and, whither I am going, ye cannot come.
35. Then ſaid the Jews among themſelves: Whither is he going, that we ſhall not find him? Is he going among the diſperſed Greeks, to teach the
36. Greeks? What doth this ſaying of his mean, Ye will ſeek me, but will not find me; and, Whither I am going, ye cannot come?
37. Now on the laſt day, the great *day* of that feſtival, Jeſus ſtood and cried out: If any one thirſt,
38. let him come to me, and drink. He, who believeth on me, as the ſcripture hath commanded him, out of his belly will flow rivers of living water.
39. Now this he meant of the ſpirit, which the believers on him were going to receive; for there was no holy ſpirit yet, becauſe Jeſus was not yet glorified.
40. Then many of the multitude, upon hearing this
41. diſcourſe, ſaid: This is indeed that teacher. Others ſaid, This is the Chriſt: but ſome ſaid, Doth the

Ch. vii. Chriſt then come out of Galilee? Doth not the
v. 42. ſcripture ſay, that the Chriſt cometh out of the
family of David, and from Bethlehem, the town of
43. David? So the opinion of the multitude was divid-
44. ed concerning him. Now ſome of them were de-
ſirous of laying hold on him; but no one put forth
45. *his* hands againſt him. So the officers went to the
chief prieſts and Phariſees; who ſaid unto them:
46. Why did ye not bring him? The officers an-
47. ſwered: Never man ſpake like this man. Then
the Phariſees anſwered them: Are ye alſo deceiv-
48. ed? Hath one of the rulers, or of the Phariſees,
49. believed on him? But this multitude, that know-
50. eth not the law, are accurſed. Nicodemus, (the
ſame, who came to him by night) who was one of
51. them, ſaith unto them: Will our law condemn this
man without hearing him firſt, and knowing what
52. he is doing? They anſwered and ſaid unto him:
Doſt thou alſo ſtand up for Galilee? Search, and
thou *wilt* ſee, that *the* prophet is not to ariſe out of
Galilee.

53. C. viii. Then every one went to his own home: but Jeſus
v. 1, 2. went to the mount of Olives; and, at the dawn of
day, repaired again to the temple; and all the peo-
ple were coming to him, and he ſat down and was
3. teaching them, when the ſcribes and the Phariſees
4. bring unto him a woman caught in adultery; and
ſet her in the midſt, and ſay unto him: Teacher,
this woman was caught in the very act of adulte-
5. ry. Now Moſes in our law hath commanded, that
ſuch ſhould be ſtoned: what therefore doſt thou
6. ſay? But they ſaid this to try him, that they might
have

Ch. viii. have *whereof* to accuſe him. Then Jeſus, ſtooping
down, continued writing with his finger upon the
7. ground. But, as they kept aſking him, he raiſed
himſelf up, and ſaid unto them: Let him of you,
who is without ſin, throw the ſtone firſt at her.
8. And he ſtoopt again, and continued writing on the
9. ground. But they, hearing this, and convicted by
their own conſcience, were going out one by one,
from the oldeſt to the youngeſt: and Jeſus was left
10. alone, and the woman ſtanding in the midſt. Then
Jeſus raiſed himſelf up; and, ſeeing no one but the
woman, ſaid unto her: Woman, where are thoſe
thine accuſers? Is there no one to accuſe thee?
11. And ſhe ſaid: No one, Sir. Then Jeſus ſaid unto
her: Neither will I be thine accuſer: go, and ſin
no more.
12. Then ſpake Jeſus again unto them, ſaying: I
am the light of the world. He, who cometh with
me, will not walk in darkneſs, but will have the
13. light of life. Upon this the Phariſees ſaid unto
him: Thou beareſt teſtimony to thyſelf: this teſti-
14. mony is not true. Jeſus anſwered and ſaid unto
them: Though I do bear teſtimony to myſelf, this
teſtimony is true, that I know whence I came, and
whither I am going: but ye know not whence I
15. come, and whither I go. Ye judge according to
16. the fleſh: I judge no one. And yet, if I judge,
this judgement is true; becauſe it is not I alone,
that judge, but I, and the father, who ſent me.
17. And indeed it is written in your law, that the teſ-
18. timony of two men is true. I bear teſtimony to
myſelf, and *my* father, who ſent me, beareth teſti-
19. mony to me. Then ſaid they unto him: Where

Ch. viii. Is this father of thine? Jesus answered: *As* ye know not me, ye know not my father: *for*, if ye had known me, ye would have known my father
20. also. These words spake Jesus in the treasury, as he was teaching in the temple: and no one laid hold on him, for his hour was not yet come.
21. Then said Jesus unto them again: I am going, and ye will seek me, but will die in your sins; for, whi-
22. ther I am going, ye cannot come. Then the Jews said: Will he kill himself? because he saith, Whi-
23. ther I am going, ye cannot come. And he said unto them: Ye are from below; I am from above;
24. ye are of this world, I am not of this world. Therefore I said unto you, Ye will die in your sins: for, if ye believe not that I am *he*, ye will die in your
25. sins. Then said they unto him: Who art thou?
26. And Jesus said unto them: I have indeed, as I assure you, many things to say of you and to condemn *in you*: but the father, who sent me, is a true *judge*: and I speak to the world those things
27. *only*, which I heard from him. They knew not what he meant by the father.
28. Jesus said further unto them: When ye have set the son of man on high, then ye will know, that I am *he*; and *that* I am doing nothing of myself, but
29. am speaking what my father taught me; and that he, who sent me, is with me. The father hath not left me alone; because I always do those *things*,
30. that please him. Upon his saying these *things*, many believed on him.
31. Then said Jesus to those Jews, who believed on him: If ye continue steadily in this doctrine of
32. mine, ye are my disciples; and ye will know the

Ch. viii. truth, and this truth will make you free. They
v. 33. anſwered: We are Abraham's race, and were never
ſlaves to any one: how doſt thou mean *then*, that
34. we ſhall be free? Jeſus anſwered them: Verily
verily, I ſay unto you, every one, who committeth
35. ſin, is a ſlave of ſin. Now the ſlave hath no ſettled
abode in the family for ever; but the ſon doth
36. abide *there* for ever. If, therefore, the ſon ſhall
37. make you free, ye will be free indeed. I know,
that ye are the race of Abraham; but ye are ſeek-
ing to kill me, becauſe my doctrine thriveth not in
38. you. I ſpeak what I have ſeen with my father;
and ye are alſo doing what ye have heard from
39. your father. They anſwered and ſaid unto him:
Abraham is our father. Jeſus ſaith unto them: If
ye were Abraham's children, ye would do the
40. works of Abraham. But now ye are ſeeking, what
Abraham would not have done, to kill me; a man,
41. who have ſpoken unto you the truth from God. Ye
do the works of your father. Then ſaid they unto
him: We were not born of fornication: we have
42. *but* one father, *which is* God. Jeſus ſaid unto them:
If God were your father, ye would have loved me;
becauſe I came forth from God: for I am not come
43. of myſelf, but he ſent me. Why do ye not under-
ſtand my diſcourſe? Becauſe ye cannot liſten to
44. my doctrine. The devil is your father, and ye
willingly perform the luſts of your father. He was
a man-ſlayer from the firſt, and continued not in
the truth, becauſe there is no truth in him. When
any one ſpeaketh a lie, he ſpeaketh according to
45. his own kindred: for his father alſo is a liar. Now
46. I ſpeak the truth, but ye do not believe me. Which

of

Ch. viii. of you can convict me of ſin? And, if I ſpeak the
truth, why do ye not believe me? He, who is of
47. God, liſteneth to the words of God: ye, therefore,
48. do not liſten, becauſe ye are not of God. Then
the Jews anſwered and ſaid unto him: Do we
not ſay rightly, that thou art a Samaritan, and haſt
49. a dæmon? Jeſus anſwered: I have not a dæmon;
50. but I honour my father, and ye diſhonour me. Now
I ſeek not mine own glory: there is one, who ſeek-
51. eth *my glory*, and will puniſh. Verily verily, I ſay
unto you, if any one keep my doctrine, he will
52. never ſee death. Then ſaid the Jews unto him:
Now we know that thou haſt a dæmon. Abraham
died, and the prophets; and doſt thou ſay, If any
one keep my doctrine, he will never taſte of death?
53. Art thou greater than this Abraham, our father,
54. who died; as the prophets *alſo died?* Whom mak-
eſt thou thyſelf? Jeſus anſwered: If I give glory
to myſelf, this glory is nothing: it is the father,
who giveth me glory; whom ye affirm to be your
55. God, though ye know him not: but I know him;
and, if I ſay, that I know him not, I ſhall be like
unto you, a liar: but I do know him, and keep his
56. word. Your father Abraham earneſtly longed to
57. ſee this my day: and he ſaw *it*, and was glad.
Then ſaid the Jews unto him: Thou art not yet
58. fifty years old, and haſt thou ſeen Abraham? Jeſus
ſaid unto them: Verily verily, I ſay unto you, be-
59. fore Abraham was born, I am *he*. Then they took
up ſtones to throw at him; but Jeſus ſcreened
himſelf by paſſing through the midſt of them, and
ſo went out of the temple.

Ch. ix. And, as he was paſſing along, he ſaw a man,
v. 1, 2. *who had been* blind from his birth. And the diſci-
ples aſkt Jeſus, ſaying: Maſter, who ſinned? this
3. man, or his parents? that he was born blind. Jeſus
anſwered: Neither *was he blind* for his own ſin,
nor that of his parents, but that the works of God
4. might be manifeſted in him. I muſt work the
works of him, who ſent me, while it is day; for
5. night is coming, when no one can work. As long
as I am in the world, I am a light to the world.
6. When he had ſaid this, he ſpat on the ground, and
made clay of the ſpittle, and ſpred the clay upon
the eyes of the blind man; and ſaid unto him: Go
7. waſh thine eyes in the bath of Siloam, [*which means
ſent.*] So he went and waſht his eyes, and came *back*
8. with his ſight. Upon this the neighbours, and they,
who had ſeen him before, when he uſed to beg,
ſaid: Is not this he, that uſed to ſit begging?
9. Some ſaid, It is he; others, It is like him; *but* he
10. ſaid himſelf, I am *he.* Then ſaid they unto him:
How were thine eyes opened? He anſwered and
11. ſaid: A man, called Jeſus, made clay, and anoint-
ed mine eyes with *it*; and ſaid unto me, Go to
the bath of Siloam, and waſh thine eyes: ſo I
went; and, after waſhing them, received ſight.
12. Then ſaid they unto him: Where is that *man?* He
ſaith: I do not know.
13. *So* they bring to the Phariſees him, that had
14. been blind. Now it was a ſabbath-day, on which
Jeſus had made the clay, and opened his eyes.
15. And the Phariſees alſo were aſking him, how he
had received his ſight. But he ſaid unto them:
He put clay upon mine eyes, and I waſht *them*, and
now

Ch. ix. now ſee. Upon this, ſome of the Phariſees ſaid:
v. 16. This man is not from God, becauſe he keepeth not the ſabbath-day. Others ſaid: How can a man, that is a ſinner, do ſuch miracles? And there was a diviſion among them.
17. They ſay unto the blind man again: What ſayeſt thou of him, inaſmuch as he hath opened thine
18. eyes? And he ſaid: That he is a teacher. But the Jews would not believe, that he had been blind and received his ſight, 'till they called his parents,
19. and aſkt them, ſaying: If this be your ſon, who, ye ſay, was born blind; how doth he now ſee?
20. His parents anſwered and ſaid: We know, that
21. this is our ſon, and that he was born blind; but by what means he now ſeeth, we know not: or who opened his eyes, we know not: he is of age; aſk
22. him: let him ſpeak for himſelf. His parents ſpake thus, becauſe they feared the Jews: for the Jews had agreed already, that, if any man confeſt *Jeſus* to be the Chriſt, he ſhould be forbidden the ſyna-
23. gogue. Therefore ſaid his parents: He is of age, aſk him.
24. Then *the Phariſees* called a ſecond time the man, who had been blind; and ſaid unto him: Give God *the* praiſe; we know, that this man is a ſin-
25. ner. Then *the man* anſwered and ſaid: Whether he be a ſinner, *or no*, I know not: one thing I know,
26. that I was blind *once, but* now ſee. And they ſaid to him again: What did he to thee? How did he
27. open thine eyes? He anſwered them: I have told you already, but ye did not regard *me*. Why do ye wiſh to hear it again? Are ye alſo deſirous to
28. become his diſciples? Then they reviled him, and

ſaid;

Ch. ix. ſaid: Thou mayeſt be his diſciple: but we are
v. 29. diſciples of Moſes. We know, that God ſpake to
Moſes; but we do not know, whence this *man* came.
30. The man anſwered and ſaid unto them: This one
thing is wonderful indeed, that ye know not
whence he came, though he hath opened mine
31. eyes. Now we know, that God heareth not ſin-
ners; but heareth the man, who reverenceth him,
32. and doeth his will. Never was it heard yet, that
33. any one opened the eyes of a man born blind. If
he were not from God, he could have done no *ſuch*
34. thing. They anſwered and ſaid unto him: Thou
wert altogether born in ſins, and doſt thou teach
35. us? And they ſent him away with contempt. Je-
ſus, after hearing that they had ſent him away
with contempt, met with him, and ſaid unto him:
36. Doſt thou believe on the ſon of God? He anſwer-
ed and ſaid: Who is he, maſter, that I may be-
37. lieve on him? Jeſus ſaid unto him: It is he, whom
38. thou both ſeeſt, and *heareſt* talking with thee. Then
the man ſaid: I believe, maſter! and fell down be-
39. fore him. Then Jeſus ſaid: For puniſhment am I
come into this world; that they, who ſee, may be-
40. come blind, while the blind receive ſight. And
ſome of the Phariſees, who were with him, hearing
41. this, ſaid unto him: Are we then blind? Jeſus ſaid
unto them: If ye were blind, ye would have had
no ſin; but ſince ye ſay, We ſee; therefore your
ſin remaineth.

Ch. x. Verily verily, I ſay unto you, he, who goeth not
v. 1. into the ſheep-fold by the door, but ſome other way,
by climbing up, the ſame is a thief and a murder-
er.

Ch. x. er. But he, who goeth in by the door, is the ſhep-
v. 2, 3. herd of the ſheep. To him the porter openeth,
and the ſheep hear his voice; and he calleth his
4. own ſheep by name. and leadeth them out. And,
when he hath brought his own ſheep out, he goeth
before them, and the ſheep follow him, for they
5. know his voice. But a ſtranger will they not fol-
low, but will flee from him; for they know not
6. the voice of ſtrangers. This parable Jeſus ſpake
unto them: but they underſtood not what he was
ſaying.
7. Then ſaid Jeſus unto them again: Verily verily,
8. I ſay unto you, I am this door of the ſheep. All,
that have come in my name, are thieves and mur-
9. derers; but the ſheep did not hear them. I am
the door: through me if any *ſheep* enter, it will be
ſafe; and may come in and go out, and find paſ-
10. ture. The thief only cometh to ſteal, and to kill,
and to deſtroy: I am come, that *the ſheep* may have
11. life, and abundance of all good things. I am the
good ſhepherd: the good ſhepherd expoſeth his
12. life for the ſheep. But, when he that is not the
ſhepherd, nor the owner of the ſheep, but a hire-
ling, ſeeth the wolf coming, he leaveth the ſheep,
and fleeth; and the wolf ſeizeth and ſcattereth the
13. ſheep. The hireling fleeth, becauſe he is a hire-
14. ling, and careth not for the ſheep. I am the good
ſhepherd; and know my ſheep and am known by
15. them, as the father knoweth me and I know the
16. father: and I lay down my life for the ſheep. And
I have other ſheep, which are not of this fold: thoſe
alſo muſt I bring, and they will hear my voice, and
both will become one fold *under* one ſhepherd.

There-

Ch. x. Therefore my father loveth me, becauſe I lay down
v. 17, 18. my life to receive it again. No one taketh it from me; but I lay it down of myſelf. I have a commiſſion to lay it down, and I have a commiſſion to receive it again. This charge I received from my father.

19. So there was a diviſion again among the Jews
20. becauſe of theſe ſayings. Then many of them ſaid: He hath a dæmon, and is mad: why liſten ye to
21. him? Others ſaid: Theſe are not the words of a dæmoniac: can a dæmon open the eyes of the blind?

22. Now it was at Jeruſalem the feſtival of dedica-
23. tion; and, the weather being rainy, Jeſus was walk-
24. ing about in the temple in Solomon's porch. So the Jews came about him, and ſaid unto him: How long wilt thou kill us with doubt? If thou be the
25. Chriſt, tell us plainly. Jeſus anſwered them: I have told you, but ye do not believe me. Theſe works, which I am doing in my father's name,
26. bear teſtimony to me. But ye believe not: for ye
27. are not of my ſheep: my ſheep, as I told you, hear my voice, and I know them, and they follow me:
28. and I give unto them everlaſting life, and they ſhall never be deſtroyed, and no one ſhall tear them
29. from my hand. My father, who gave *them* to me, is greater than all; and no one is able to pluck
30. them out of my father's hand. I and the father are
31. one *thing*. Then the Jews took up ſtones again
32. to throw at him; and Jeſus ſaid unto them: Many good works have I ſhewn you from my father: for
33. which of thoſe works would ye ſtone me? The Jews anſwered him and ſaid: We are not ſtoning thee

Ch. x. thee for a good work, but for a wicked ſpeech; becauſe thou, who art a man, makeſt thyſelf God.
34. Jeſus anſwered them: Is it not written in your law,
35. *I ſaid ye are gods?* If he called them gods, unto whom the word of God came, and this ſcripture
36. cannot be ſet aſide; do ye ſay that I, whom the father ſanctified for his apoſtle to the world, ſpeak
37. wickedly, becauſe I called myſelf a ſon of God? If I perform not the works of my father, believe
38. me not: but, if I do *perform them*, though ye believe not me, believe the works; that ye may know and believe the father to be in me, and me in him.
39. Therefore the Jews were ſeeking again to lay hold on him; but he eſcaped out of their hand,
40. and went away again to the ſide of *the river* Jordan, to the place where John at firſt was baptiſing: and
41. continued there. And many came unto him, and ſaid: John indeed performed no miracle; but all
42. things, ſpoken by John of this *man*, were true. And many there believed in him.

Ch. xi. Now one Lazarus of Bethany, the town of Mary
v. 1, 2. and Martha her ſiſter, was ſick. This was the ſame Mary, that anointed the Lord with perfumes, and wiped his feet with her hair, whoſe brother Laza-
3. rus was ſick. Therefore theſe ſiſters ſent unto *Jeſus*, ſaying: Maſter, behold! thy friend is ſick.
4. When Jeſus heard *this*, he ſaid: This ſickneſs is unto death only for the glory of God, that the ſon
5. of God may be glorified thereby. Now Jeſus loved
6. Martha and her ſiſter and Lazarus; and remained, after hearing of the ſickneſs *of Lazarus*, in the place
7. where he was, two days: and afterwards ſaid to his

Ch. xi. his disciples: Let us go again into Judea. His
v. 8. disciples say unto him: Master, the Jews were
seeking just now to stone thee; and art thou going
9. thither again? Jesus answered: Are not there
twelve hours in the day? If a man walk by day,
he stumbleth not, because he seeth the light of this
10. world: but, if he walk by night, he doth stumble,
11. because the light is not in *the world*. After speaking thus, he saith further to his disciples: Our
friend Lazarus is asleep; but I am going to awak-
12. en him. Then said his disciples: Master, if he be
13. asleep, he will do well. Jesus meant that he was
dead; but they supposed him to be speaking of
14. customary sleep. Then said Jesus unto them plain-
15. ly: Lazarus is dead; and I am glad, that I was
not there, for your sakes, that ye may believe. But
16. let us go to him. Then said Thomas, who was
called Didymus, to his fellow-disciples: Must we
also go, and expose ourselves to destruction with
him?
17. So Jesus went, and found that *Lazarus* had been
18. already four days in the tomb. Now Bethany
was nigh unto Jerusalem, about fifteen furlongs
19. off: and many of the Jews had come to Martha
and Mary, to comfort them concerning their bro-
20. ther. As soon then as Martha heard, that Jesus
was coming, she went to meet him; but Mary
21. continued in the house. Then said Martha to Je-
sus: Master, if thou hadst been here, my brother
22. had not died: but I know, that even now, what-
23. soever thou shalt ask of God, God will give *it* thee.
Jesus saith unto her: Thy brother will rise up again.
24. Martha saith unto him: I know, that he will rise

Ch. xi. up again at the reſurrection in the laſt day. Jeſus
v. 25. ſaid unto her: I am the reſurrection unto life. He,
who believeth on me, though he be dead, will
26. live: and no man living, who believeth on me,
27. will die for ever. Doſt thou believe this? She
ſaith unto him: Yea, maſter: I believe, that thou
art the Chriſt, the ſon of God; *that thou art* he,
28. who was to come into the world. And, when ſhe
had ſaid this, ſhe went away, and called her ſiſter
Mary, ſaying to her ſecretly: The teacher is come,
29. and aſketh for thee. As ſoon as ſhe heard *this*, ſhe
30. riſeth up quickly, and goeth to him. Now Jeſus
was not yet come to the village, but was at the
31. place, where Martha met him. So, when the Jews,
who were with Mary in the houſe, comforting her,
ſaw how haſtily ſhe roſe up and went out, they
followed her; ſaying: She is going to the tomb, to
32. weep there. But, as ſoon as Mary was come
where Jeſus was, and ſaw him, ſhe fell at his feet,
and ſaid unto him: Maſter, if thou hadſt been here,
33. my brother would not have died. When Jeſus,
therefore, beheld her weeping, and the Jews, who
had come with her, weeping alſo; he earneſtly
conſtrained himſelf, and ſtruggled with his feel-
34. ings, and ſaid: Where have ye laid him? They ſay
35. unto him: Maſter, come and ſee. Jeſus wept.
36. Then ſaid the Jews: Behold! how he loved him!
37. But ſome of them ſaid: Could not this man, who
opened the eyes of the blind *man*, have alſo hin-
38. dered this *man's* death? Then Jeſus, endeavouring
again to reſtrain himſelf, cometh to the tomb;
which was a cave; and a ſtone was lying againſt
39. it. Jeſus ſaith: Take away the ſtone. Martha,
the

Ch. xi. the ſiſter of the dead man, ſaith unto him: Maſter,
by this time he ſtinketh: for this is his fourth day.
40. Jeſus ſaith unto her: Did I not tell thee, that, if
thou wilt believe, thou ſhalt ſee the glory of God?
41. So they took away the ſtone from the place, where
the dead man was laid. Then Jeſus lifted up *his*
eyes to heaven, and ſaid: Father, I thank thee for
42. hearing me: and I knew, that thou always heareſt
me: but, becauſe of this multitude about me, I
ſaid this; that they may believe, that thou haſt
43. ſent me. And, when he had thus ſpoken, he cried
44. with a loud voice: Lazarus, come forth! And the
dead man came forth, bound hand and foot with
burial-cloaths; and his face was bound about with
a napkin. Jeſus ſaith unto them: Set him free, and
let him go.
45. Upon this, many of thoſe Jews, who had come
to Mary, and ſaw what Jeſus had done, believed
46. on him. But ſome of them went to the Phariſees,
47. and told them what Jeſus had done. Then the
chief prieſts and the Phariſees aſſembled a council,
and ſaid: What are we about? for this man is do-
48. ing many miracles. If we let him alone thus, all
will believe on him; and the Romans will come
49. and deſtroy both this place and our nation. But
one of them, *named* Caiaphas, who was high-prieſt
50. that year, ſaid unto them: Are ye ſo entirely with-
out underſtanding, as not to conſider, that it is bet-
ter for one to die for this people, than for the
51. whole nation to be deſtroyed? And this he ſaid
not of his own accord; but, being high-prieſt that
year, he propheſied, that Jeſus would die for that
52. nation; and not for that nation only, but that he

Ch. xi. might gather together the children of God alſo,
v. 53. which were ſcattered abroad, into one place. So
from that day they conſulted how they might kill
54. *Jeſus*. Jeſus, therefore, walkt no more openly a-
mong the Jews; but departed thence unto a coun-
try near the wilderneſs, to a city called Ephraim;
and continued there with his diſciples.
55. Now, when the paſſover of the Jews was at hand,
many went up to Jeruſalem out of that country
56. before the paſſover, to purify themſelves. So *the*
people were ſeeking Jeſus, and ſaying to each other
as they ſtood in the temple: What think ye? that
57. he will not come to this feſtival? Now both the
chief prieſts and the Phariſees had given orders,
that, if any one knew where *Jeſus* was, he ſhould
diſcover *him*, that they might lay hold on him.

Ch. xii. Then Jeſus, ſix days before the paſſover, came
v. 1. to Bethany, where Lazarus was; whom he had
2. raiſed from the dead. Now there they made him
a ſupper; and Martha was waiting, and Lazarus
3. ſitting at table with him: when Mary took a
pound of perfumed ointment, pure *and* very coſt-
ly; and anointed the feet of Jeſus, and wiped his
feet with her hair: and the houſe was filled with
4. the ſcent of the perfume. Upon this, one of his
diſciples, Judas Iſcariot, Simon's *ſon*, who after-
5. wards delivered him up, ſaith: Why was not
this ointment, *worth* three hundred pence, ſold and
6. given to the poor? Now he ſaid this, not becauſe
he cared for the poor, but becauſe he was a thief,
and kept the purſe, and uſed to ſteal what was put
7. therein. Then ſaid Jeſus: Let her alone; ſhe
kept

Ch. xii. kept it for this day, to embalm me. For the poor
v. 8. ye have always with you, but me ye have not always.
9. Now the Jews, knowing that *Jeſus* was there, came in great numbers; not becauſe of Jeſus only, but to ſee Lazarus, whom he had raiſed from the
10. dead. But the chief prieſts had determined to kill
11. Lazarus alſo: for many of the Jews were conſtantly withdrawing becauſe of him, and believing on Jeſus.
12. On the next day, a great multitude, which had come to the feſtival, hearing that Jeſus was coming
13. towards Jeruſalem, took branches of palm-trees, and went out to meet him; and kept crying, Hoſanna! Bleſſed be he, who cometh in the name of the
14. Lord! the king of Iſrael! And Jeſus, having procured a young aſs, ſat upon it; as it is written:
15. *Fear not, daughter of Sion! behold! thy king is coming,*
16. *ſitting on an aſs's colt.* Now of theſe things his diſciples were not aware at firſt; but, after Jeſus was glorified, they called to mind, that theſe things were written of him, and had been done unto him.
17. Now the multitude, which was with *Jeſus* there, had been conſtantly teſtifying, that he called Lazarus out of the tomb, and raiſed him from the dead.
18. For this cauſe alſo the multitude went to meet him, having heard that he had done this miracle.
19. Then the Phariſees ſaid among themſelves: Do ye ſee, that we avail nothing? Lo! the world is gone after him.
20. And there were ſome Greeks among thoſe, that
21. had come up to worſhip at the feſtival: theſe ac-

Ch. xii. cordingly came up to Philip, who *was* of Bethſaida
in Galilee, and aſkt him, ſaying: Sir, we wiſh to
22. ſee Jeſus. Philip cometh and telleth Andrew;
23. and again Andrew and Philip tell Jeſus. And
Jeſus anſwered them, and ſaid: The hour is come
24. for the ſon of man to be glorified. Verily verily, I
ſay unto you, unleſs this grain of wheat die, when it
hath fallen into the ground, it remaineth *but* a ſingle
grain: but, if it die, it bringeth forth much fruit.
25. He, who loveth his life, will loſe it: but he, who hat-
eth his life in this world, will keep it unto life eter-
26. nal. If any one will ſerve me, let him follow me;
and, where I am, there alſo let my ſervant be: and,
if any one ſerve me, my father will reward him.
27. Now is my ſoul troubled: yet how ſhall I ſay, Fa-
ther! ſave me from this hour! when for this cauſe
28. I am come; for the ſake of this very hour? There-
fore, O! father, glorify thy name. Upon this,
there came a voice from heaven: I have both glo-
29. rified *it*, and will glorify *it* again. Now, when the
multitude, that was there, heard *it*; ſome ſaid, It
thundered: others ſaid; An angel ſpake to him.
30. Jeſus ſaid: This voice came not becauſe of me,
31. but for your ſakes. Now will this world paſs ſen-
tence; now will the ruler of this world be ſcorn-
32. fully rejected: and, after I have been lifted up
from the ground, I ſhall draw all *men* to myſelf:
33. (now hereby he meant to ſignify the death, by
34. which he was going to die.) The multitude an-
ſwered him: We have heard out of the law, that
the Chriſt continueth for ever: why doſt thou ſay
then, that the ſon of man muſt be lifted up? Who
35. is this ſon of man? Then Jeſus ſaid unto them:

But

Ch. xii. But a little time longer the light is with you: whilſt ye have the light, walk *in it*, leſt darkneſs come upon you; for he, who walketh in darkneſs,
36. knoweth not whither he is going. Whilſt ye have this light, truſt in this light, that ye may be ſons of light.

After Jeſus had ſpoken theſe things, he went away, and ſhewed himſelf in public no more unto
37. them. But, though he had done ſo many miracles
38. in their ſight, they did not believe on him; (ſo that theſe words of Eſaiah the prophet were fulfilled: *Lord, who believed our report? and to whom was the*
39. *arm of the Lord made manifeſt?* And of their unwillingneſs to believe, Eſaiah had ſpoken in another
40. place: *He blinded their eyes, and darkened their heart; ſo that they ſaw not with their eyes, nor underſtood with*
41. *their heart, nor turned, that I might heal them.* Theſe things ſaid Eſaiah, when he ſaw the glory of *God,*
42. and ſpake of him) though indeed many even of the rulers believed on him; but, becauſe of the Phariſees, did not acknowledge *him*, that they might not
43. be removed from the ſynagogue: for they loved the praiſe of theſe men better than the praiſe of God.
44. Then Jeſus cried out, and ſaid: He, who believeth on me, believeth not *ſo much* on me, as on him,
45. who ſent me: and he, who ſeeth me, ſeeth him
46. who ſent me. I am come a light into the world; that, whoſoever believeth on me, he may not con-
47. tinue in darkneſs. And, if any one liſten not to theſe words of mine, nor believe them, I judge him not; (for I came not to judge the world, but to
48. ſave the world) *inaſmuch as* he, who rejecteth me,

Ch. xii. and receiveth not theſe words of mine, *already* hath
one to judge him; *for* this doctrine, which I have
49. ſpoken, will judge him in the laſt day: becauſe I
ſpake not from myſelf; but the father, who ſent
me, gave me inſtruction what I ſhould command,
50. and what I ſhould teach. And I know that this
inſtruction is everlaſting life: whatſoever, there-
fore, I ſpeak, I ſpeak *it* according to the command-
ment, which my father gave me.

Ch. xiii. Now Jeſus knew before the feſtival of the paſſ-
v. 1. over, that the hour of his departure from this world
to the father was come; and, having loved his
own, *who were with him* in the world, he ſhewed
2. his love for them at the laſt. So *Jeſus*, when ſup-
per-time was come, (the devil having already en-
tered the heart of Judas Iſcariot, that he might de-
3. liver *Jeſus* up) knowing that the father had given
all things into his hands, and that, as he came
4. from God, he was going away to God; aroſe from
ſupper, and laid aſide his upper garment, and took
5. a towel, and girt himſelf with it. After this, he
poureth water into the baſon; and began to waſh
the feet of the diſciples, and to wipe *them* with the
6. towel, wherewith he had girded himſelf. Now,
when he cometh to Simon Peter, Simon ſaith unto
7. him: Maſter, art thou going to waſh my feet? Je-
ſus anſwered and ſaid unto him: Thou knoweſt
not, what I am doing, now; but thou wilt know,
8. when I have done. Peter ſaith unto him: Thou
ſhalt never waſh my feet. Jeſus anſwered him: If
I do not waſh thee, thou haſt no part with me.
9. Simon Peter ſaith unto him: Maſter, not my feet
only,

Ch. xiii. only, but my hands alſo and my head. Jeſus ſaith
v. 10. unto him: *As* he, who hath bathed himſelf, needeth only to waſh his feet, becauſe he is clean all
11. over; ſo are ye clean, but not all *of you.* For he knew, who was going to deliver him up; there-
12. fore he ſaid, Ye are not all clean. So, after waſhing their feet and putting on his garment, he ſat down again, and ſaid unto them: Conſider what I have
13. been doing for you. Ye ſay unto me, O! teacher;
14. and, O! maſter: and ye ſay well; for *ſo* I am. If I then, *your* maſter and teacher, have waſhen your
15. feet, ye ought alſo to waſh one another's feet: for I have given you an example, that ye may do as I
16. have done to you. Verily verily, I ſay unto you, a ſervant is not greater than his maſter; nor an
17. apoſtle greater than he, who ſent him. If ye know
18. theſe things, happy are ye, if ye do them. I ſpeak not of you all; I know whom I choſe for myſelf: but hereby is the ſcripture fulfilled, *He, that is eating of the ſame loaf with me, hath lifted up his heel againſt*
19. *me.* I tell you before *this* cometh to paſs, that, when it is come to paſs, ye may believe that I am *he.*
20. Verily verily, I ſay unto you, whoſo receiveth him, whom I ſend, *he* receiveth me; and, whoſo receiveth me, *he* receiveth him, who ſent me.
21. After Jeſus had ſaid theſe things, he was troubled within himſelf, and declared, ſaying: Verily verily, I ſay unto you, one of you will deliver me
22. up. Then the diſciples kept looking at each other,
23. doubting whom he meant. Now that diſciple, whom Jeſus uſed to love, had placed himſelf at the
24. breaſt of Jeſus: to him therefore Simon Peter beckoned, that he ſhould aſk Jeſus whom he meant.

Then

Ch. xiii. Then he, who was placed at the breaſt of Jeſus,
v. 25, 26. ſaith unto him: Maſter, which is it? Jeſus anſwer-
eth: It is he, to whom I ſhall give the piece that
I am going to dip. Then he dipt in the piece, and
gave it to Judas Iſcariot, the *ſon of* Simon. And,
27. after *receiving* the piece, Satan went into him. Then
ſaith Jeſus unto him: What thou meaneſt to do,
28. do immediately. (Now no one at the table knew
29. for what he ſaid this unto him. Some thought,
that, as Judas kept the purſe, Jeſus had ſaid to
him, Buy what we want for the feſtival: or *had*
30. *told him* to give ſomething to the poor.) Accord-
ingly, as ſoon as he received the piece, he went
out: and it was night.
31. So, when he was gone out, Jeſus ſaith: Now
hath the ſon of man been glorified, and God been
32. glorified in him. Since God hath been glorified in
him, he will alſo receive glory of himſelf from God,
33. and will immediately receive it. Little children,
but a little time longer ſhall I be with you. Ye
will ſeek me; and, as I told the Jews, I tell you
34. alſo, whither I am going, ye cannot come. Now
I give a new commandment to you about loving
one another; That, as I loved you, ye alſo love
35. one another. By this will all *men* know, that ye are
my diſciples, if ye have *this* love one to another.
36. Simon Peter ſaith unto him: Lord, Whither art
thou going? Jeſus anſwered him: Whither I am
going, thou canſt not accompany me now, but thou
37. wilt follow me afterwards. Peter ſaith unto him:
Maſter, why cannot I go with thee now? I will lay
38. down my life for thy ſake. Jeſus anſwered him:
Wilt thou lay down thy life for my ſake? Verily
verily,

Ch. xiii. verily, I ſay unto thee, the cock will not crow, 'till thou haſt denied me thrice.

Ch. xiv. v. 1, 2. Let not your heart be troubled. Put your truſt in God; put your truſt alſo in me. In my father's 3. houſe are many manſions: behold! I tell you; I am going to prepare a place for you; and, when I have been to prepare a place for you, I will come again, and receive you to myſelf; that, where I 4. am, ye may be alſo. And, whither I am going, ye 5. know, and the way ye know. Thomas ſaith unto him: Maſter, we know not whither thou art go- 6. ing; and how can we know the way? Jeſus ſaith unto him: I am the way of truth and life: no one 7. cometh to the father but through me. If ye had known me, ye would have known my father alſo: 8. and ye very ſoon will know him, and ſee him. Philip ſaith unto him: Maſter, ſhew us the father, and 9. we will be ſatisfied. Jeſus ſaith unto him: Do ye not know me, when I have been with you ſo long a time? He, who ſeeth me, Philip, ſeeth the father: 10. why then doſt thou ſay, Shew us the father? Believeſt thou not, that I am in the father, and the father in me? Theſe words, which I am ſpeaking to you, I ſpeak not from myſelf, but my father *ſpeaketh them:* theſe works *alſo the father*, who is in 11. me, doeth. Believe me, *when I ſay*, that I am in the father, and the father in me: if not, believe 12. me for the ſake of theſe very works. Verily verily, I ſay unto you, he, who believeth on me, will *not only* do theſe works, which I am doing, but will do greater *works* than theſe, becauſe I am 13. going to my father; and, whatſoever ye ſhall aſk in my

Ch. xiv. my name, that I will do. Whatſoever, *I ſay*, ye
v. 14. ſhall aſk in my name, ſo that the father may be
15. glorified in the ſon, I will do *it*. If ye love me,
16. keep my commandments; and I will aſk the father, and he will give you another advocate, to
17. continue with you for ever; *even* the ſpirit of the truth: whom the world will not receive, becauſe *the world* can neither diſcern nor know him; but ye will know him, becauſe he will abide with
18. you, and be in you. I will not leave you orphans:
19. I am coming to you in a little time; and, though the world will no longer diſcern me, ye will diſ-
20. cern, that I live, and that ye will live alſo. In that day ye will be convinced, that I am in my fa-
21. ther, and ye in me, and I in you. Whoſo holdeth and keepeth my commandments, he it is, who loveth me: and he, who loveth me, will be loved by my father; and I will love him, and manifeſt
22. myſelf unto him. Judas (not Iſcariot) ſaith unto him: Maſter, whence cometh it, that thou wilt manifeſt thyſelf unto us, and not unto the world?
23. Jeſus anſwered and ſaid unto him: If any one love me, he will keep my doctrine; and my father will love him, and we will come unto him, and take up
24. our abode with him. He, who loveth me not, keepeth not my doctrine; though indeed the doctrine, which ye hear, is not mine, but the father's
25. who ſent me. Thus far have I ſpoken to you,
26. whilſt I continue with you: but that holy ſpirit, the advocate, which the father will ſend in my name, will teach you all things, and remind you
27. of whatſoever I have told you. Peace I leave with you; my peace I give unto you: *though* I give not

unto

Ch. xiv. unto you ſuch *peace* as the world giveth, let not your
v. 28. heart be troubled, nor diſmayed. Ye heard what I was ſaying to you: I am going, but I ſhall come again unto you. If ye loved me, ye would have rejoiced *at this*, becauſe I am going to the father; for the father
29. is greater than I. And now I tell you before it come to paſs, that, when it is come to paſs, ye may be-
30. lieve. I will not ſay much more unto you now:
31. for the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the father, and do as he commanded me. Ariſe: let us go hence.

Ch. xv. I am the true vine, and my father is the huſ-
v. 1, 2. bandman. Every branch of mine, which beareth no fruit, he will take away; but every branch, which beareth fruit, he will prune, that it may bear
3. more fruit. Ye are now *like* pruned *branches*, becauſe of the doctrine, which I have ſpoken unto
4. you: continue *therefore* in me, and I *will continue* in you. As the branch cannot bear fruit, unleſs it continue on the vine; ſo cannot ye, unleſs ye con-
5. tinue in me. I am the vine; ye *are* the branches. He, who continueth in me, and I in him, the ſame beareth much fruit: but, ſeparated from me, ye
6. can bear no *fruit* at all. Whoſoever continueth not in me, he will be thrown away like the withered branch; and ſuch are gathered together, and
7. caſt into a fire to be burned. If ye continue in me, and my declarations continue in you; what-
8. ſoever ye ſhall aſk, *that* will be done for you. This is the will of my father, that ye bear much fruit,
9. and be my diſciples. As the father loved me, I

Ch. xv. alſo loved you: continue in my love. By keep-
v. 10. ing my commandments, ye will continue in my
love; as I have kept my father's commandments,
11. and *thereby* continue in his love. Theſe things
have I ſpoken unto you, that the joy, which I have
of you, may continue; and that your joy may be
12. complete. This is that commandment of mine;
13. That ye love one another, as I loved you. No one
can ſhew his love more, than by laying down his
14. life for his friends. Ye will be my friends, if ye
15. do what I command you. I no more call you ſer-
vants; for the ſervant knoweth not what his maſ-
ter is doing: but I call you friends, becauſe I have
made known unto you all that I heard from my
16. father. Ye choſe not me, but I choſe you; and I
placed you *on the vine*, that ye may go on bearing
fruit and this fruit may continue: that, whatſo-
ever ye ſhall aſk the father in my name, he may
17. give *it* you. Theſe *things* I *again* command you,
18. that ye love one another. If the world hateth you,
conſider, that it hath hated me more than you.
19. If ye had been of the world, the world would have
loved it's own: ſo, becauſe ye are not of the
world, but I choſe you for myſelf out of the world,
20. therefore the world hateth you. Remember the
declaration which I gave you; A ſervant is not
greater than his maſter. *Therefore*, ſince they revil-
ed me, they will revile you alſo; ſince they deſpiſ-
21. ed my doctrine, they will deſpiſe your's alſo. But
all theſe things will my name bring upon you, be-
22. cauſe they know not him, who ſent me. If I had
not come and ſpoken unto them, they would not
have had ſin; but now they have no excuſe for
this

Ch. xv. this ſin. He, who hateth me, hateth my father
v. 23,24. alſo. If I had not done among them ſuch works
as no other ever did, they would not have had ſin:
but now, though they have ſeen *theſe works*, they
25. hate both me and my father. But thus is fulfilled
the ſaying written in their law: *They hated me*
26. *without a cauſe.* Now, when the advocate is come,
whom I will ſend unto you from the father, *even*
that ſpirit of truth, which goeth forth from the fa-
27. ther; he will be a witneſs to me: and ye alſo are
witneſſes: becauſe ye have been with me from the
beginning.

Ch. xvi. Theſe things have I ſpoken unto you, that ye
v. 1, 2. may not fall off from me. They will drive you
from their ſynagogues: yea, a time is coming,
when, whoſoever killeth you, *he* will think, that
3. he is offering a religious ſervice unto God. Now
theſe things will they do unto you, becauſe they
4. know neither the father nor me. But I have
ſpoken theſe things unto you, that, when the time
is come, ye may remember, that I told you of
5. them. But I did not tell you them before, becauſe
I was with you: but now I am going to him who
6. ſent me. Yet none of you aſketh me, Whither art
thou going? but, becauſe I ſay theſe things unto
7. you, ſorrow hath filled your heart. But (I tell you
the truth) it is better for you that I go away: for,
if I go not away, the advocate will not come unto
8. you; but, if I do go, I will ſend him to you. And,
when he is come, he will reprove the world con-
cerning ſin, and concerning righteouſneſs, and
9. concerning juſtice. Concerning ſin, becauſe they

Ch. xvi. believe not on me: concerning righteouſneſs, be-
v. 10. cauſe I am going to my father, and ye ſee me no
11. more: concerning juſtice, becauſe the ruler of this
12. world is condemned. I have yet many things to
13. ſay unto you, but ye cannot bear them now: but, when the advocate is come, *even* the ſpirit of truth, he will guide you into all the truth: (for he will not ſpeak from himſelf, but will ſpeak what he ſhall have heard) the things now coming to paſs,
14. he will explain unto you. He will glorify me; for he will receive of mine, and declare it unto
15. you. All, that the father hath, is mine: therefore ſaid I, He will receive of mine, and declare it un-
16. to you. A little while, and ye ſee me not: and, on the other hand, a little while, and ye will ſee
17. me; becauſe I am going to the father. Upon this, ſome of his diſciples were ſaying to each other: What is this, that he is telling us? *A little while, and ye ſee me not: and, on the other hand, a little while, and ye will ſee me:* and *Becauſe I am going to*
18. *the father.* Then ſaid they: We know not what this *little while*, which he is ſpeaking of, can mean.
19. Upon this, Jeſus, knowing that they were deſirous to aſk him, ſaid unto them: Are ye debating among yourſelves about what I ſaid, *A little while, and ye ſee me not; and, on the other hand, a little*
20. *while, and ye will ſee me?* Verily verily, I ſay unto you, ye will weep and lament; but the world will rejoice: and ye will be ſorrowful; but this ſor-
21. row will be turned into joy. A woman in labour hath ſorrow, becauſe her moment is come: but, when ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born

Ch. xvi. born into the world. And ye likewiſe have ſor-
v. 22. row now; but, when I ſee you again, your heart
will rejoice, and this joy no one will take from
23. you. And in that day ye will have no need to
aſk me any thing: *for*, verily verily, I ſay unto you,
whatſoever ye ſhall aſk the father in my name, he
24. will give *it* you. Hitherto ye have aſked nothing
in my name: aſk, and ye will receive, ſo as to
25. have your joy compleat. Theſe things have I
ſpoken to you in dark ſpeeches; a time, however,
is coming, when I will no longer ſpeak to you in
dark ſpeeches, but will tell you plainly of the fa-
26. ther. In that day ye will aſk in my name: and I
27. do not ſay, that I will aſk the father for you; for
the father himſelf loveth you, becauſe ye love me,
28. and believe that I came from God. I came forth
from the father, and am come into the world: on
the other hand, I am leaving the world, and going
29. to the father. His diſciples ſay unto him: Lo!
now thou ſpeakeſt plainly, without any dark
30. ſpeech at all. Now are we ſure that thou know-
eſt all things; and there is no need, that any one
ſhould aſk thee *again*. By this we believe, that
31. thou cameſt forth from God. Jeſus anſwered
32. them: Do ye now believe? Behold! a time is com-
ing, yea is already come, when ye will each go
your own way, and leave me alone: though I am
33. not alone, becauſe the father is with me. Theſe
things have I ſpoken unto you, that in me ye may
have peace: in the world ye will have tribulation;
but, be of good courage, I have overcome the
world.

C. xvii. After Jeſus had ſpoken theſe things, he lifted
v. 1. up his eyes to heaven, and ſaid: Father! the hour
is come: glorify thy ſon, that thy ſon alſo may
2. glorify thee, by giving eternal life to all, whom
thou haſt given him; inaſmuch as thou haſt given
3. him authority over all fleſh. Now this is that
eternal life: that they may know thee *to be* the
only true God, and Jeſus, thy meſſenger, *to be* the
4. Chriſt. I have glorified thee upon the earth: I
have finiſhed the work, which thou gaveſt me to
5. perform. And therefore, father! do thou glorify me
with thyſelf by that glory, thine own *glory*, which
6. I had before the world was. I have manifeſted
thy name unto the men, whom thou gaveſt me
out of the world: they were thine, and thou
gaveſt them to me, and they have kept thy word.
7. Now they know that all thoſe things, which thou
8. gaveſt me, did come from thee: for the doctrines,
which thou gaveſt me, I have given them; and they
have received them, and know certainly, that I
came forth from thee; and they believe, that thou
9. didſt ſend me. I am aſking with reſpect to them:
I do not aſk with reſpect to the world, but to them,
whom thou gaveſt me; becauſe they are thine.
10. Indeed all things, that *are* mine, *are* thine; and all
things, that *are* thine, *are* mine: and I am glorifi-
11. ed thereby. As I am no longer in the world, but
they are in the world, and I am coming to thee;
preſerve them, holy father! whom thou gaveſt me,
in thy name; that they may be one, as we *are one.*
12. Whilſt I was with them in the world, I preſerved
thoſe, whom thou gaveſt me, in thy name: I kept

C. xvii. *them*, and not one of them is loſt, but the ſon of
v. 13. miſchief; whereby the ſcripture is fulfilled. And
theſe things I ſpeak in the world; but now I am
coming to thee, that theſe may have their joy in
14. me completed. I have given them thy word, and
the world hated them, becauſe they are not of the
15. world, even as I am not of the world. I do not
aſk thee to take them out of the world, but to
16. preſerve them from the evil one. *As* they are not
17. of the world, even as I am not of the world, pre-
pare them for thy truth. This doctrine of thine is
18. that truth. As thou ſenteſt me into the world, ſo
19. ſend I them into the world. And for their ſakes
do I devote myſelf *to thee*, that they may be pre-
20. pared for the truth. And I aſk, not for theſe only,
but for thoſe alſo, who will believe on me through
21. their word, that they all may be one; as thou, fa-
ther! *art* in me, and I in thee, that they alſo may
be one in us: that the world may believe, that
thou didſt ſend me, and that thou gaveſt me the
22. glory, which I gave them: that they may be one,
23. even as we are one; I in them, and thou in me;
ſo as to be perfected in one; for the world to
know, that thou ſenteſt me, and lovedſt them as
24. thou lovedſt me. Father! as to them, whom thou
gaveſt me; my deſire is, that they alſo may be with
me, where I am; that they may behold my glory,
which thou gaveſt me, becauſe thou lovedſt me,
before the foundation of the world, righteous fa-
25. ther! And the world knew thee not, but I knew
thee; and theſe know, that thou didſt ſend me:
26. and I have made known thy name unto them, and

C. xvii. will make it known; that the love, with which thou lovedſt me, may be in them, and I in them.

C. xviii. When Jeſus had thus ſpoken, he went forth
v. 1. with his diſciples over the brook Cedron, where there was a garden; into which he and his diſciples
2. went. Now Judas alſo, who delivered him up, knew the place: becauſe Jeſus often reſorted thither
3. with his diſciples. Then Judas, taking with him a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns and
4. torches and weapons. Jeſus therefore, knowing all that was coming upon him, went forth, and
5. ſaid unto them: Whom are ye ſeeking? They anſwered him: Jeſus of Nazareth. Jeſus ſaith unto them: I am *he*. Now Judas alſo, who delivered
6. him up, was with them. As ſoon, therefore, as *Jeſus* ſaid unto them, I am *he*; they went back, and
7. fell upon the ground. So he aſkt them again: Whom are ye ſeeking? And they ſaid: Jeſus of
8. Nazareth. Jeſus anſwered: I told you, that I am *he*: if, therefore, ye are ſeeking me, let theſe go away: ſo as to fulfill this ſaying, which he had
9. ſpoken; Of them, whom thou gaveſt me, I loſt
10. not one. Upon this, Simon Peter drew a ſword, which he had with him, and ſmote the high-prieſt's ſervant, whoſe name was Malchus; and
11. cut off his right ear. Then ſaid Jeſus unto Peter: Put up that ſword of thine into the ſheath. Muſt I not drink the cup, which the father hath given me *to drink?*
12. So the band and the captains, and the officers of

C. xviii. of the Jews together, took Jeſus and bound him;
v. 13. and carried him away to Annas firſt, father-in-law
14. to Caiaphas the high-prieſt that year. Now it was Caiaphas, who had told the Jews in council, that it was expedient for one man to die for the people.
15. Now Simon Peter and another diſciple were following Jeſus; and that diſciple was known to the high-prieſt, and went in with Jeſus into the
16. palace of the high-prieſt; but Peter ſtood by the door without. Upon this, that other diſciple, who was known to the high-prieſt, went out, and ſpake to her, who kept the door; and brought in Peter.
17. Then the damſel, who kept the door, ſaith unto Peter: Art not thou alſo *one* of this man's diſci-
18. ples? He ſaith: I am not. Now the ſervants and officers had made a fire, for it was cold, and were warming themſelves: and Peter was alſo ſtanding with them, and warming himſelf.
19. Then the high-prieſt aſkt Jeſus about his diſci-
20. ples and his doctrine. Jeſus anſwered him: I ſpake openly to the world: I taught conſtantly in the ſynagogue and in the temple, whither the Jews reſort
21. from all quarters: and in ſecret have I ſpoken nothing: why *then* doſt thou aſk me? aſk thoſe, that heard what I ſpake unto them: behold! they know
22. what I ſaid. Now, when he had ſaid this, one of the officers, who was ſtanding by, ſtruck Jeſus on the face, ſaying: Doſt thou anſwer the high-prieſt
23. thus? Jeſus anſwered him: If I ſpake amiſs, tell me what it was: but, if well, why doſt thou ſmite
24. me? Now Annas had ſent him bound to Caiaphas the high-prieſt.

C. xviii. But Simon Peter was *ſtill* warming himſelf;
v. 25. when *ſome of them* ſaid unto him: Art not thou
alſo one of his diſciples? He denied, and ſaid: I
26. am not. One of the ſervants of the high-prieſt
(kinſman to him, whoſe ear Peter cut off) ſaith:
27. Did not I ſee thee in the garden with him? Upon
this Peter denied again; and immediately the cock
crew.
28. Then *the Jews* lead Jeſus from Caiaphas to the
Prætorium, early in the morning; and they them-
ſelves went not into the Prætorium, that they
might not be defiled, but *be able* to eat the paſſ-
29. over. Pilate, therefore, went out unto them, and
ſaid: What accuſation do ye bring againſt this
30. man? They anſwered and ſaid unto him: If he
were not a malefactor, we ſhould not have deliver-
ed him up unto thee. Then ſaid Pilate unto them:
31. Do ye take him, and puniſh him according to your
law. But the Jews ſaid unto him: We are not
32. allowed to put any one to death: ſo that the ſay-
ing of Jeſus was fulfilled, which ſignified by what
33. kind of death he was about to die. Then Pilate
went again into the Prætorium, and called to Je-
ſus, and ſaid unto him: Art thou the king of the
34. Jews? Jeſus anſwered him: Doſt thou ſay this
from thyſelf, or did others tell it thee of me? Pilate
35. anſwered: Am I a Jew? Thine own nation and
the chief prieſts delivered thee up unto me. What
36. haſt thou done? Jeſus anſwered: My kingdom is
not of this world: if my kingdom had been of this
world, then would my ſervants have contended,
that I might not be delivered up to the Jews: but
37. my kingdom is not hence. Upon this Pilate ſaid

unto

C. xviii. unto him: So thou art a king then? Jeſus anſwered: Thou ſayeſt *truly:* I am a king. For this end was I born, and for this end I came into the world, that I might bear teſtimony to this truth. Every one, who is of this truth, liſteneth to my voice.
38. Pilate ſaith unto him: What is truth *to me?* And, when he had ſaid this, he went out again to the Jews, and ſaid unto them: I find in him no fault
39. at all. As therefore, according to cuſtom, I muſt releaſe unto you one *priſoner* at the paſſover, do ye
40. wiſh me to releaſe this king of the Jews? Upon which they all cried out again: Not him, but Barabbas. Now Barabbas was a murderer.

Ch. xix. So Pilate then took Jeſus and ſcourged *him.* And
v. 1, 2. the ſoldiers platted a crown of thorns, and put *it* on his head, and clad him in a purple robe, and
3. kept ſaying, Hail! king of the Jews! and ſmiting
4. him with their hands. Then Pilate went out again, and ſaith unto them: Behold! I am bringing him forth unto you, to let you know, that I find no
5. fault in him. So Jeſus came out, wearing the crown of thorns and the purple robe; and *Pilate*
6. ſaid unto them: Behold! the man. Now, when the chief prieſts and the officers ſaw him, they cried out, Crucify *him!* crucify *him!* Pilate ſaith unto them: Do ye take him, and crucify *him:* for
7. I find no fault in him. The Jews anſwered him: We have a law; and by this law he is guilty of
8. death, for making himſelf a ſon of God. Now, when Pilate heard this ſaying, he was the more afraid;
9. and went again into the Prætorium, and ſaith unto Jeſus: Whence art thou? But Jeſus gave him

Ch. xix. no anſwer. Then ſaith Pilate unto him: Wilt
v. 10. thou not ſpeak unto me? Doſt thou not know,
that I have power to crucify thee, and have power
11. to let thee go? Jeſus anſwered: Thou wouldſt
have had no power over me at all, unleſs it had
been given thee from above: therefore he, who
delivered me up unto thee, hath *the* greater ſin.
12. Upon this Pilate was deſirous to releaſe him; but
the Jews were crying out, If thou let this man go,
thou art not Cæſar's friend: every one, that ſetteth
13. himſelf up for a king, oppoſeth Cæſar. When Pilate
heard this, he brought Jeſus out, and ſat down on
the judgement-ſeat in a place called the Pavement,
14. but in Hebrew, Gabbatha. Now it was the pre-
paration of the paſchal-*ſabbath*, and about the ſixth
hour; when he ſaid unto the Jews: Behold! your
15. king. But they cried out, Put him to death! put
him to death! crucify him! Pilate ſaith unto them:
Shall I crucify your king? The chief prieſts an-
16. ſwered: We have no king but Cæſar. Then *Pilate*
delivered him up unto them, to be crucified: and
17. they took him with them, and led him away. So
Jeſus went forth, carrying his own croſs, to a place
called the Place of a Skull; but in Hebrew, Gol-
18. gotha: where they faſtened him to the croſs, and
two others with him; one on each ſide, and Jeſus
19. in the middle. Now Pilate alſo wrote a title, and
put it on the croſs; and this was the inſcription:
JESUS OF NAZARETH, THE KING OF THE JEWS.
20. So many of the Jews read this title; for the place,
where Jeſus was crucified, was near the city: and
the inſcription was in Hebrew, Greek, *and* Latin.
21. Then ſaid the chief prieſts of the Jews to Pilate:
Write

Ch. xix. Write not, The king of the Jews; but that he ſaid,
y. 22. I am the king of the Jews. Pilate anſwered: What
I have written, I have written.
23. Then the ſoldiers, after faſtening Jeſus to the
croſs, took his upper garment; which they divid-
ed into four parts, one part for each ſoldier; and
his coat, which was woven without a ſeam from
24. the top throughout. Then they ſaid unto each
other: Let us not tear it, but caſt lots for it, whoſe
it ſhall be: whereby this ſcripture was fulfilled,
which ſaith; *They parted my rayment among them,*
and caſt lots for my veſture. So theſe things the ſol-
diers did.
25. Now the mother of Jeſus, and his mother's ſiſter,
Mary the *wife* of Clopas, and Mary Magdalene,
26. had placed themſelves by the croſs of Jeſus. Jeſus
therefore, ſeeing his mother, and the diſciple,
whom he loved, ſtanding by *her*, ſaith unto his mo-
27. ther: Woman, behold! thy ſon. Then ſaith he
to that diſciple: Behold! thy mother. And from
that time this diſciple took her to his own home.
28. After this, Jeſus, knowing that all *things* were
now finiſhed, fulfilled the ſcripture by ſaying, I
29. thirſt. For, upon this, ſome filled a ſponge out of
a veſſel full of vinegar, that was there; and, after
putting a branch of hyſſop about it, lifted it to his
30. mouth. When Jeſus, therefore, had received the
vinegar, he ſaid, It is finiſhed: and bowed down
his head, and expired.
31. Now the Jews, becauſe it was the preparation
for the ſabbath, that the bodies might not remain on
the croſs that ſabbath, which was a great day, be-
ſought Pilate, that they might have their legs broken,
and

Ch. xix. and be taken away. Accordingly, the ſoldiers
v. 32. came, and brake the legs of the firſt, and of the
33. other, that had been crucified with *Jeſus*; but,
when they came to Jeſus, and ſaw that he was dead
34. already, they did not break his legs: but one of
the ſoldiers with a ſpear pierct his ſide; and im-
35. mediately there came out blood and water. And
he, who ſaw *this*, beareth teſtimony *of it*, that ye
may believe: and this teſtimony of his is true; and
36. *Jeſus* himſelf knoweth, that he ſpeaketh truth. And
hereby was that ſcripture fulfilled: *A bone of him*
37. *will not be broken.* And another ſcripture alſo ſaith:
They will look on him, whom they had pierced.
38. Now after this, Joſeph of Arimathea, a diſciple
of Jeſus, (but ſecretly, for fear of the Jews) aſkt
leave of Pilate to take away the body of Jeſus: and
when Pilate had given *him* leave, went and took
39. away the body of Jeſus. And Nicodemus alſo
came, (who went at the firſt to Jeſus by night) and
brought *with him* a mixture of myrrh and aloes,
40. about a hundred pounds' weight. So they took
the body of Jeſus, and wound it in linen cloaths
with the ſpices, according to the cuſtom of embalm-
41. ing among the Jews. Now in the place, where
he was crucified, there was a garden; and in that
garden, a new tomb, wherein no one had yet been
42. laid. There they laid Jeſus therefore, becauſe that
tomb was nigh, and *that day* was the day of pre-
paration to the Jews.

Ch. xx. Now on the firſt *day* of the week, Mary Magda-
v. 1. lene ſetteth out early in the morning, while it was
yet dark, towards the tomb; and ſeeth the ſtone
taken

Ch. xx. taken away from the tomb. So ſhe comes running
v. 2. to Simon Peter, and to that other diſciple, whom
Jeſus loved; and ſaith unto them: They have
taken away *our* maſter out of the tomb, and we
3. know not where they have laid him. Then Peter
and that other diſciple went out to go to the tomb:
4. and they both began running together; and that
other diſciple outran Peter, and came firſt to the
5. tomb, and ſtoopt down, and ſaw the linen cloaths
6. lying; but did not go in. Then cometh Simon
Peter after him, and went into the tomb; and
7. ſeeth the linen cloaths lying, and the napkin, that
had been on the head *of Jeſus*, not lying with the
linen cloaths, but wrapped up in a place by itſelf.
8. Then that other diſciple, who came firſt to the
9. tomb, went in alſo; and ſaw, and believed: for
they did not yet underſtand this ſcripture, that he
10. muſt riſe from the dead. And theſe diſciples went
home again.
11. Now Mary was ſtanding by the tomb, on the
outſide, weeping; and, as ſhe wept, ſtoopt down
12. to look into the tomb; and ſeeth two angels in
white *rayment*, one ſitting at the head, and the other
13. at the feet, where the body of Jeſus had lain. And
they ſay unto her: Woman, why doſt thou weep?
She ſaith unto them: Becauſe they have taken
away my maſter, and I know not where they have
14. laid him. And, when ſhe had ſaid this, ſhe turn-
ed herſelf back, and ſaw Jeſus ſtanding *by*; but
15. knew not, that it was Jeſus. Jeſus ſaith unto her:
Woman, why art thou weeping? Whom ſeekeſt
thou? She, ſuppoſing him to be the gardener, ſaith
unto him: Sir, if thou have carried him hence, tell

me

Ch. xx. me where thou haſt laid him; and I will take him
v. 16. away. Jeſus ſaith unto her: Mary! She turned
herſelf, and ſaith unto him: Rabboni! (which
17. means, my maſter!) Jeſus ſaith unto her: Let me
alone *now*, for I am not yet going up unto my fa-
ther; but go to my brethren, and ſay unto them:
I am going up to my father and your father, and
18. my God and your God. *So* Mary Magdalene went
and told the diſciples, that ſhe had ſeen the Lord;
and *related* what he had ſaid unto her.
19. Now, in the evening of that day, *which was* the
firſt *day* of the week; the doors, where the diſciples
were aſſembled, being ſhut for fear of the Jews;
Jeſus came and ſtood in the midſt, and ſaith unto
20. them: Peace *be* unto you! And, when he had
ſaid this, he ſhewed them *his* hands and his ſide:
21. and the diſciples rejoict at ſeeing the Lord. Then
ſaid Jeſus to them again: Peace *be* unto you! As
22. the father ſent me, ſo ſend I you. And, upon ſay-
ing this, he breathed on *them*, and ſaith unto them:
23. Receive ye *the* holy ſpirit. Whoſeſoever ſins ye for-
give, they are forgiven them: whoſeſoever *ſins* ye
retain, they are retained.
24. But Thomas, called Didymus, one of the twelve,
25. was not with them when Jeſus came. So, when
the other diſciples ſaid unto him, We have ſeen
our maſter; he ſaid unto them, Unleſs I ſhall ſee in
his hands the print of the nails, and put my finger
into the print of the nails, and put this hand into
26. his ſide, I will not believe. And, eight days after,
while the diſciples were again in the houſe, and
Thomas with them, Jeſus came, when the doors
were ſhut, and ſtood in the midſt, and ſaid: Peace

be

Ch. xx. *be* unto you. Then ſaith he to Thomas: Bring
v. 27. hither thy finger, and feel my hands: and bring *hither* thy hand, and put *it* into my ſide: and be not *ſo* backward to believe, but be convinced. And
28. Thomas anſwered and ſaid unto him: O! my Lord!
29. and, O! my God! Jeſus ſaith unto him: Becauſe thou ſeeſt me, Thomas, doſt thou believe? Happy *are* they, who have not ſeen *me*, and yet believe!

30. Now Jeſus performed in the preſence of his diſciples many other miracles, which are not written
31. in this book: but theſe have been written, that ye may believe Jeſus to be the Chriſt, the ſon of God; and that, through this belief, ye may have life in his name.

Ch. xxi. After theſe things, Jeſus ſhewed himſelf again
v. 1. to the diſciples at the ſea of Tiberias; and thus did
2. he ſhew himſelf. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two others of his diſciples,
3. were together. Simon Peter ſaith unto them: I will go a-fiſhing. They ſay unto him: We alſo will go with thee. *So* they departed immediately, and went into the veſſel; but caught nothing that
4. night. And, when the morning was now come, Jeſus was ſtanding on the ſhore: but the diſciples
5. knew not that it was Jeſus. Then ſaith Jeſus unto them: Children, have ye any thing here to eat?
6. They anſwered him: No. And he ſaid unto them: Caſt the net on the right ſide of the veſſel, and ye will find *ſomething*. So they caſt the net; and now were not able to draw it for the multitude of fiſhes.

Ch. xxi. Then that diſciple, whom Jeſus uſed to love, ſaith
v. 7. unto Peter: It is *our* maſter. When Simon Peter heard that it was their maſter, he girt around *him his* upper coat, (for he was naked); and threw
8. himſelf into the ſea. But the other diſciples came in the boat, dragging the net *with* the fiſhes; for they were not far from land, about two hundred
9. cubits only. Now, when they had come upon the ſhore, they ſee a fire with a little fiſh upon it, and
10. a loaf. Jeſus ſaith unto them: Bring *ſome* of the
11. fiſh, which ye have now caught. Simon Peter went into *the boat*, and drew to land the net full of great fiſhes, a hundred and fifty-three; and, though they
12. were ſo many, the net was not torn. Jeſus ſaith unto them: Come *and* dine. Now none of his diſciples ventured to aſk him, Who art thou? know-
13. ing that it was the Lord. Then cometh Jeſus, and taketh the loaf, and giveth *it* to them, and the
14. fiſh likewiſe. This was the third time, that Jeſus had already ſhewn himſelf to his diſciples, after he was raiſed from the dead.

15. So, when they had dined, Jeſus ſaith to Simon Peter: Simon, *ſon* of Jonas, loveſt thou me more than theſe *love me?* He ſaith unto *Jeſus:* Yea, maſter: thou knoweſt that I love thee. *Jeſus* ſaith
16. unto him: Feed my lambs. Again, he ſaith to him a ſecond time: Simon, *ſon* of Jonas, loveſt thou me? He ſaith unto *Jeſus:* Yea, maſter: thou knoweſt that I love thee. Jeſus ſaith unto him: Tend
17. my ſheep. *Jeſus* ſaith unto him the third time: Simon, *ſon* of Jonas, loveſt thou me? Peter was grieved, that he ſhould ſay the third time, Loveſt thou me? and ſaid unto *Jeſus:* Maſter, thou know-

eſt

Ch. xxi. eſt all things: thou knoweſt that I love thee. Jeſus
v. 18. ſaith unto him: Feed my ſheep. Verily verily, I ſay unto thee, when thou wert young, thou wert accuſtomed to gird thyſelf, and walk where it pleaſed thee; but, when thou ſhalt be old, thou wilt ſtretch out thy hands, and another will gird thee, and carry *thee* whither thou chooſeſt not.
19. Now this ſaying was intended to ſignify by what death *Peter* would glorify God. And, after ſpeak-
20. ing this, *Jeſus* ſaith unto him: Follow me. Then Peter turned about, and ſaw the diſciple, whom Jeſus uſed to love, following; (who had alſo laid himſelf by the breaſt of *Jeſus* at ſupper, and ſaid: Maſter, which is he, who will deliver thee up?)
21. Peter, ſeeing him, ſaith unto Jeſus: Maſter, and
22. what *will* this *man do?* Jeſus ſaith unto him: If I wiſh him to ſtay 'till I come, what *is that* to thee?
23. Do thou follow me. Upon which, it was reported among the brethren, that this diſciple would not die: but Jeſus did not ſay, that he would not die; but, If I wiſh him to ſtay 'till I come, what is that to thee?
24. This is that diſciple, who is giving his teſtimony by writing theſe things; and we know this teſti-
25. mony to be true. Now there are alſo many other things, which Jeſus did; but, if they were written every one, I do not think, that the world *even then* would receive the books, which ſhould be written. Amen.

NOTES

NOTES

ON

ST. MATTHEW.

CHAP. i. ver. 1. Βιβλος γενεσεως· *a hiſtory of the life.* This tranſlation of the phraſe is placed, I think, beyond all poſſibility of diſpute in my *Commentary on St. Matthew*, to which I ſhall refer. To thoſe remarks add: *Caſtell's Lexicon Heptag.*—תולדות ſunt *eventus, res geſtæ*, HISTORIÆ, *accidentia.* The *Arabic* tranſlator, at Gen. xxxvii. 2. for the *Hebrew* word juſt mentioned, *generations*, has one ſignifying the *tranſactions* or *events*; from the *verb to happen*, or *come to paſs.* So הוֹר in Iſ. liii. 8. And ſo *Irenæus* underſtood the phraſe: ſee the old *Latin* verſion of that *father*, iii. 11. p. 222. ed. Oxon. So *Plutarch* ii. p. 312. ed. Xyl. Σιλουϊαν Αρης βιασαμενος δορυ εδωκεν, την ΓΕΝΕΣΙΝ του μελλοντος τικτεσθαι φασκων εν ΑΥΤΩι αποκεισθαι. This meaning of the *Greek* word is well repreſented in that known verſe of *Virgil*, Æn. viii. fin.

Attollens humero famamque et FATA *nepotum.*

V. 19. *to divorce*: απολυσαι. I have uſed this word, though not native *Engliſh*, inſtead of the *indefinite* phraſe *put away.* The word *divorce* is, I dare ſay, univerſally intelligible; and has, moreover, received a determinate application to this particular action, and to this only.

V. 23. *they will call him*, or *he will be called*: καλεσουσι. Upon this *Hebrew* idiom, ſee the note in my *Commentary*

on C. v. v. 11. and a remarkable inſtance, Luke xii. 20. It is of perpetual occurrence in the N. T. Leſs important variations, which I do not particularly notice, the reader will find accounted for in my *Commentary* abovementioned.

Ch. ii. v. 2. *riſe:* εν τη ανατολη. This is certain, from the uniform uſage of the word by the LXX and the evangelical writers in the *plural number*, when it ſtands indefinitely for the *eaſt*, with but one exception. Compare Iſaiah lx. 3. See alſo in the LXX, Jud. v. 31. If. lx. 19. and Rev. vii. 2. The *Æthiopic* tranſlator, who is often eminently ſerviceable, judiciouſly adopts this ſenſe: *Quoniam vidimus ſtellam ejus in* ORTU. He is miſrepreſented by the editors of the *London Polyglott*. Compare the *Æthiopic* verſion of Pſalm xlix. 2. —*Juvencus* alſo moſt explicitly coincides with me in this acceptation of the phraſe: i. 232.

——— *ſeſe* STELLÆ *fulgentis* AB ORTU
Admonitos veniſſe viam, quo ſupplice dextrâ
Exortum terris venerabile numen adorent.

See too Hor. Apoll. i. 3. and others in abundance.

V. 4. επυνθανετο: literally *he was enquiring:* that is, "he continued to enquire;" he kept enquiring: which is more than επυθετο: and the ſame may be remarked of εξεπορευετο, c. iii. v. 5. "continued to go out:" that is, in great numbers.

V. 16. *mocked:* that is *inſulted:* ενεπαιχθη: ſo we conſtantly uſe *mockery*. The LXX employ the *Greek* work preciſely in the ſame ſenſe for the *Hebrew* יִצְחָק Gen. xxxix. 14.

V. 23. *he will be called, will have the character of*, or ſimply, *will be:* ſee ver. 23. of the preceding chapter.

Ch. iii. v. 7. *ſecretly warned:* υπεδειξε· *ſubindicavit: ſuggeſted:* but this word is of modern uſe, and therefore I decline it, that the tranſlation may retain a character, as uniform as poſſible, of ancient ſimplicity.

V. 8. This verſe ſhews how improperly *Dr. Campbell*

renders μετανοειν by *reform*: for *the proper fruits of reformation* is abſurd: the fruits required being *reformation* itſelf.

V. 11. *a holy wind.* See a full, and, I think, ſatisfactory explanation of this fine paſſage in the *ſecond* part of my *Silva Critica*, ſect. lxxxiii. It ſeems never to have been rightly underſtood by the commentators.

Ch. iv. v. 15. *countries*: ὁδοι: as the *Coptic* well reads. So the LXX 1 Reg. xxvi. 13. 3 Reg. xviii. 6.

By the ſide of: περαν. See *Biſhop Pearce's* note.

V. 16. The *verb* καθημαι, like all other words of *poſture* in the *Greek* and *Latin* languages, often ſignifies ſimply to *be* or *dwell*: and I have taken advantage of this to avoid a clumſineſs and ambiguity of expreſſion in our language.

V. 20. *went with*, or *accompanied*: ηκολουθησαν: ſo I commonly tranſlate this word; to the improvement, I think, of many paſſages. The *principal perſon* of the company uſually *leads the way*: hence the original uſe of a word, which is improperly reſtricted to this ſenſe in many places. Compare Luke xxiii. 49 with 55.

V. 24. *dæmoniacs*: a popular name for one ſort of *madneſs*, chiefly that of the *raging* kind, founded on a fooliſh ſuperſtition of the vulgar, that madmen were poſſeſſed by *the ſpirits of dead* men, called *dæmons*: juſt as others were called *lunatics*, as if affected by the *moon*. So modern times have had their *St. Vitus's* dance, and *St. Anthony's* fire: and theſe terms are uſed without ſcruple by thoſe, who have not the leaſt notion of the interference of thoſe *ſaints* in theſe particular diſorders. Indeed all great irregularities in the ſyſtem of Nature, of which raging *madneſs* is one, the ancients, both heathens and *Jews*, but eſpecially the latter, were accuſtomed to attribute to *ſupernatural agency*: ſee my Evidences of Chriſtianity, p. 14. 2d. edit. Thus, for inſtance, an unuſual and lucky caſt of the *dice* was called by the *Romans*, "the caſt of Venus;" as if occaſioned by that Goddeſs: Cic. de. div. ii. 59. It is wonderful to me, how any man, converſant with claſſic

authors, can entertain any other opinion of the *dæmoniacs* of the N. T. Indeed, it is the moſt remarkable inſtance I know of the triumph of prejudice and ſuperſtition over learning and good ſenſe. This, however, is not the place to enter more minutely into this queſtion: and I ſhall only mention, that this idea is nothing new. The ſame opinion was maintained by ſeveral great men both of the laſt and preſent century: and among the reſt by *Joſeph Mede* of *Chriſt's College, Cambridge*; as learned and, in every view, as reſpectable a divine, as *England* ever produced.

Ch. 5. v. 1. *the mountain*: το ορος: ſpoken of *definitively* here and in other places, as a *particular mountain* well-known in the neighbourhood of *Capernaum*. See 2 Pet. i. 18.

V. 11. *revile*, or *rail at*: διωξωσι: ſee my *Silva Critica*, part i. ſect. 49, and part ii. ſect. lxiv. thus, *figuratively* uſed. Sometimes it means to *hurt*, or *vex*, in general; as in the preceding verſe. It's proper ſenſe is *to purſue*, and *run after*, with a view of injuring.

V. 12. Better, perhaps,—*your reward in heaven will be great*.

V. 13. I underſtand this, and the next clauſe, as a *precept*: compare ver. 16. and this ſeems more ſuitable to the preſent condition of the *apoſtles*, who had yet no commiſſion nor public character of *evangeliſts*.

V. 16. *your father, which*. So I prefer in the Lord's prayer —*Our father*, WHICH *art*: to avoid the harſhneſs of the open vowels. And, though the relative *who* may be moſt proper after the *perſonal pronouns* in many caſes, there ſeems to be no impropriety in uſing *which* to *father*, and other *ſubſtantives* of the ſame ſort.

V. 17. I render πληρωσαι· *to perform*, after c. iii. v. 15. Luke vii. 1. ix. 31. Acts xii. 25. where the ſame word is uſed. And ſo *Cyril* of *Jeruſalem*, catech. xiii. 3. ου τον νομον καταφρονησας· ην γαρ του νομου πληρωτης. Compare Herod. iv. 117.

V. 18.

V. 18. I have given the full meaning of this paſſage, and, I hope, with more clearneſs and as much ſimplicity. Compare Luke xvi. 17.

V. 19. *accordingly:* ὅτως—not ὅτος. The ſtructure of the paſſage led me to this *conjectural emendation*, which I found afterwards to have been propoſed by *Markland* on *Lyſias*. The *Perſic* tranſlator followed this reading: and *Wetſtein* and *Grieſbach* mention the authorities of ſome more modern verſions, ſeveral fathers, and MSS.

V. 22. For want of words of ſufficient dignity and ſignificance, I might have left theſe terms as I found them. Indeed, no literal tranſlation whatever, but a *commentary* only, can remove the obſcurity of ſuch paſſages. What our ſaviour intends by theſe ſpecific references to *Jewiſh* inſtitutions is generally this: "My religion requires ſo much more purity of heart and ſtrictneſs of manners than the *Jewiſh*, that calumniating language from a *Chriſtian* ſhall be eſteemed equal to actual *crimes* of the deepeſt dye in other men: and the *murder* of a brother's *good name* as heinous as the *murder* of his *body* has been hitherto regarded." *Raca*, *vile man*; and *Moreh*, ſomething more opprobrious.

V. 25. *on the way*—i. e. to the *magiſtrate*. See *Luke* xii. 58.

V. 28. It appears to me, from the ſcope of the whole paſſage, that the clauſe εν τη καρδια αυτου has either ſuffered a tranſpoſition, or, by an *hyperbaton* not uncommon in the beſt authors, and frequent in the N. T. ought to be referred to the former *verb*—επιθυμησαι. The declaration of our Lord is directed againſt *intentional* wickedneſs: and he means to aſſert, that this *luſt of the heart* is equivalent to *actual adultery*. The *Perſic* tranſlator (who is often uſeful, and not ſuch a ſervile follower of the *Syriac*, as ſome, who probably could not read him, have affirmed) certainly conſidered the paſſage in this light, as appears from his arrangement of the words in his verſion. *Clemens Alexandrinus*, p. 68. ed. Lutet. well expreſſes the purport of the paſſage. Και συκ επιθυμησεις· επιθυ-

μία γαρ μοιη μεμοιχευκας. See Rom. i. 24—But, as this is of little conſequence, I adhere to the old arrangement.

V. 34. I refer to my *Commentary* for a full explanation of my ideas on this paſſage; which has never been, I believe, rightly underſtood.

V. 36. For a further vindication of the tranſlation in this place than what is given in my *Commentary*, I refer to the *ſecond* part of my *Silva Critica*; ſect. lxxiii.

V. 37. *the evil one.* So I render again v. 39. and in other places; as our tranſlators rightly render below. Nearly in the ſame manner, c. xiii. v. 19. and elſewhere, *the wicked one.* Whatever is calculated *to ſeduce men to ſin* is repreſented by the ſacred writers under the figure of a *living agent*, called *the evil one—the adverſary—the enemy—the devil—and Satan.*

V. 39. Concerning this *imperative* uſe of the *infinitive mode*, *ſee Silva Critica*, ſect. cxxii.

V. 47. Or—*what good will this do you?* τι περισσον ποιειτε; for the explanation of this phraſe, ſee my *Silva Critica*, i. ſect. 23.

Ch. vi. v. 1, We might render: *your acts of mercy*; but rather *your acts of righteouſneſs*, την δικαιοσυνην ὑμων: for this is undoubtedly the true reading. So the LXX often render חסד by δικαιος: ſee Gen. xix. 19. Iſ. lvii. i. and many other places. In the ſame manner *Thucydides* uſes αρετη for *kindneſs*, ii. 40. Και τα ες αρετην ηναντιωμεθα τοις πολλοις· ου γαρ φασχοντες ευ, αλλα δρωντες, κτωμεθα τους φιλους. Where the *ſcholiaſt* obſerves: Αρετην λεγει νυν την φιλιαν και ευεργεσιαν.—But I prefer *good*, or *righteous*, *deeds*—as referring to the ſeveral duties of *alms-giving*, *praying*, and *faſting*, here ſpecified. And agreeably to this ſentiment of acts of *mercy* being acts of *righteouſneſs* or *juſtice*, *Theognis* ſays

Εν δε δικαιοσυνη συλληβδην πασ' αρετη 'στι:

that is, "*Juſtice* is a comprehenſive name for *every Virtue.*" Much to our purpoſe is Clem. Alex. Strom. vii. 12. p. 873. ed. Oxon. αλλως τε και ἡ ἑξις ἡ παρ' ἡμιν μεταδοτικη, δικαιοσυνη λεγεται: where there is a fooliſh note of a moſt wretched critic,

tic. Moreover, for the conſtruction of the original, ſee *Silva Critica*, v. ſect. cc.

With: παρα: i. e. *laid up with him*, for the day of retribution.

V. 12. See note on Luke xi. 4.

V. 14. *offences:* παραπτωματα: improper and ſinful actions of any kind. So our tranſlators render Rom. iv. 25. and elſewhere.

V. 19. *worm:* βρωσις: ſee my *Commentary*, אכל in *Caſtel*, under the *Chaldee* article, and my *Silva Critica*, iv. p. 15. and v. p. 11.

V. 21. See note on Luke xii. 34.

V. 25. *food:* τροφης. So our tranſlators render in other places. See my *Commentary*. *Clemens Alexandrinus* omits the clauſe και τι πιητε in Pæd. ii. p. 231. ed. Oxon. as well as in p. 579. Strom. iv. with *Juſtin Martyr*, p. 24. ed. Thirlb.

V. 27. *his life or age:* ηλικιαν. See this acceptation of the paſſage eſtabliſhed beyond all diſpute in my *Commentary*. Compare Luke xii. 25. 26.

V. 29. See *Silva Critica*, part iv. ſect. 75.

Ch. vii. v. 6. *the ſacrifice*, &c. See the *Commentary* juſt mentioned: and *Euſtathius* on Il. Δ. 451.

V. 19. I have included this verſe in brackets, and printed it in *italics*, as, in my judgement, moſt evidently ſpurious, and foiſted in here from c. iii. v. 10. It is retained indeed by the ancient verſions, and, it ſeems, by the MSS. but moſt impertinently interrupts the reaſoning of the paſſage, and deſtroys it's beauty; as muſt be obvious to every reader.

V. 21. *No man:* ſee my *Commentary*. Our tranſlators attended to this *phraſeology* very properly in Eph. v. 5.

Maſter! maſter! ſo our tranſlators ſhould have rendered here, as they had done in c. vi. v. 24. and ſo I occationally render in ſuch paſſages; it being the proper addreſs of an *inferiour* to a *ſuperiour*, and a title ſuited to a *prophet* or *teacher*, in which capacity *Jeſus* was conſidered by the *Jews*.

In other caſes, when *Romans* are the ſpeakers, *ſir* ſeems better; as in v. 6. c. viii.

V. 25. *Bet* is the legitimate preterite of *beat:* and theſe accuracies muſt be adopted, if we regard either the propriety, or ſtability, of our language and our writings.

Ch. viii. v. 11. *ſit down at table.* This is the phraſe ſubſtituted by our verſion on other occaſions for the *recumbent poſture* pointed out by the original *verb*; in which the people of thoſe days placed themſelves at their *meals.*

V. 13. ὡρᾳ· *moment.* This word often ſignifies the *preſent inſtant* of time, both in the N. T. and the verſion of the LXX. See the *Scholium* on Æſch. Perſ. 776. ed. Pauw. So *Philo Judæus*, 1. p. 606. ιχνος, η σκιαν, η ὡραν απιστιας, a *trace*, *a ſhadow*, A MOMENT *of unbelief:* where *Dr. Mangey* very injudiciouſly propoſes an alteration of the text.

In the ſame manner the *French* ſay, *tout' à l'heure:* and compare *Juvenal*, ſat. x. ver. 76. where *hac ipſâ horâ* has preciſely the ſame ſignification.

V. 15. *unto him:* αυτῳ. This ſeems preferable, and is of great authority.

V. 17. *took up*, or *away:* ελαβε. So c. v. v. 40. And εβασιασεν· *he removed*, *bare* or *carried away*—as c. iii. v. 11. John xii. 6. So, for inſtance, in that well-known epigram:

Ὁ νυκτικλεπτης Αυλος ειπε ΒΑΣΤΑΣΑΣ—κτλ.

V. 20. *reſt:* κλινη: ſo alſo in Luke ix. 58. i. e. where he can lay down his head "to *ſleep.*" With this alluſion, *Pindar* elegantly ſays of the *declining* reputation of a family—εν ὑπνῳ ΠΕΣΕΝ: Iſt. iv. and *St. Paul* employs the ſame figure with no leſs beauty, Rom. ii. 17. ΕΠΑΝΑΠΑΥΗ τῳ νομῳ.

Ch. ix. v. 10. *heathens:* ἁμαρτωλοι. This was only a *political* term of diſtinction, employed contemptuouſly by the *Jews* to the *heathen* world at large; and adopted by our ſaviour now to confute them upon their own principles. The people here ſpoken of were probably ſome *Romans*, connected with

with the *tax-gatherers*, or other officers of the *Roman* government. That this is a true account of the word will clearly be ſeen from Matth. xviii. 17. xx. 19. with xxvi. 45. Gal. ii. 15. not to cite other places.—And in the ſame accommodated manner is the word *righteous* uſed here and elſewhere, for men *politically*, and not *actually*, righteous. But the commentators muſt be conſulted for the explanation of theſe things.—Our ſaviour would not adopt this opprobrious language, as appears from xviii. 17.

V. 15. *ſhall depart*: απαρθη. None of the commentators have underſtood this word. It comes from απαιρω not αφαιρεω. Απαρθη here is the ſame ſort of term as αναλυσαι in Luke xii. 36. and Phil. i. 23. It is very common. See xix. 1.

V. 16. I have adopted what appears to me the moſt natural and obvious conſtruction of the paſſage, and makes the beſt ſenſe. The notion ſeems to be that of putting a patch of new cloth upon an old thread-bare garment; which in the end occaſions a worſe rent by pulling away the parts, to which it was ſewed, than if it had never been ſewed on at all. I underſtand αυτου of the *garment*.

V. 20. *border*: κρασπεδου. So our tranſlators render the word more properly in ſome other places: as Mark vi. 6.

V. 35. MSS. *Fathers*, and all the ancient Verſions omit the words, *among the people*. They were tranſferred hither from iv. 23.

V. 36. *ſcattered abroad and neglected*: εκλελυμενοι και ερριμμενοι. This is the proper tranſlation of the words; and thus the conſiſtency of the compariſon is preſerved. Ὁ πατηρ επεδεικνυε προς τη θαλατῃ τας παλαιας τριηρεις ερριμμενας και παρεωραμενας. See ſome further *criticiſms* on this text in the *ſecond part* of *Silva Critica*; ſect. lxvii.

Ch. x. v. 7. The *Perſic* verſion omits the clauſe, *raiſe the dead*, with many MSS. and *Fathers*. The ſuperſtition of Chriſtians in later ages, which led them to ſuch a love for

every thing miraculous, ſtrongly countenances a ſuſpicion of pious interpolation in ſuch inſtances as the preſent.

V. 10. *a ſtaff*: ῥαβδον. This reading has the moſt authority from verſions and MSS. So that our Lord directs them not to provide even the leaſt troubleſome and the moſt cuſtomary appendages of a journey: intimating the inexpediency of delay, and the impropriety of every ſolicitude beyond the zealous diſcharge of their duty.

V. 14. *or that village.* This addition makes the paſſage more regular and complete. It reſts on the authority of ſome MSS. the *Arabic*, *Æthiopic* and *Coptic* verſions.

V. 15. εν ἡμερᾳ κρισεως· *in a day of vengeance, puniſhment*, or *trial.* This is undoubtedly the genuine ſenſe of the phraſe, which has not the leaſt reference to the day of *general judgement.* All that our ſaviour intends to ſay is, that, when the *temporal calamities* of that place come upon it, they will be more ſevere than even thoſe of *Sodom* and *Gomorrah.* See this phraſe employed in preciſely the ſame meaning by the LXX in Prov. vi. 34. where, inſtead of κρισεως, *Aquila* and *Theodotion* have εκδικησεως: Iſ. xxxiv. 8. and my *Commentary* on this place. Our ſaviour, I apprehend, had *Jeruſalem* principally in view in this declaration.

V. 23. *one city*: της πολεως ταυτης. This ſeems to me much the beſt reading. It is found in ſeveral MSS. and fathers; and is adopted by the *Arabic* and *Perſic* verſions.

V. 28. *to deſtroy, or puniſh*: απολεσαι: ſee *Biſhop Pearce.*— This verſe alſo furniſhes another ſpecimen of that form of compoſition, which I have particularly illuſtrated in the *ſecond part* of my *Silva Critica*, ſect. lxxxiii. on Mat. xxvi. 29. the *evangeliſt* would have ſaid—*but are not able to* HURT *the ſoul*: he did not chooſe, however, to alter the word, with which he had begun.

Ch. xi. v. 3. On this paſſage ſee my *Commentary*, and *Remark* xxiv. of my *internal Evidences of Chriſtianity*: ſecond edition.

V. 12.

V. 12. I have attempted a ſatisfactory explanation of the ſingular *phraſeology* of this verſe in the *ſecond part* of *Silva Critica*, p. 28.

V. 17. See an account of the cuſtom here alluded to, in my *Commentary*. The common tranſlation does not at all convey the ſenſe of the paſſage.

V. 19. *works:* εργων. This reading has ſo much countenance from MSS. and ancient verſions, that I cannot but think it genuine. Some corrector transferred τεκνων hither from Luke vii. 35.

V. 25. *I give glory:* εξομολογουμαι: this ſuits the paſſage better, and the uſage of the LXX; and carries greater dignity with it than the old tranſlation.

Ch. xii. v. 4. *ſhew-bread. Dr. Campbell* renders: *Loaves of the preſence.* One expreſſion is juſt as intelligible as the other. In general, when the thing itſelf is peculiar and no longer in uſe, the cuſtomary term is beſt; indeed nothing but a circumlocution can explain the original. We muſt be content, in theſe caſes, with all the clearneſs, of which the ſubject is capable; and refer to thoſe books, where the cuſtom is deſcribed, for complete explanation.

V. 6. *ſomething greater:* μειζον: ſee my *Commentary*, and *Silva Critica*, part. ii. p. 22.

V. 18. *righteouſneſs:* κρισιν. Compare vi. 33. iii. 15. and the LXX often render משפט—κρισις—by δικαιοσυνη.

V. 27. *condemn you:* as κρινω is uſed Luke xix. 22. and elſewhere: and by the LXX. The ſenſe is: "The conduct of your diſciples, who will not allow any operation but that of God in ſuch cures, and the opinion, which ye inculcate, reſpecting this co-operation with them, will condemn you of malice and inconſiſtency." Compare my *Commentary* on v. 41. of this chapter.

V. 28. *power:* πνευματι: compare Luke xi. 20. And this word, in almoſt every place where it occurs, might be rendered with much more propriety—*power*—or *influence*. Had

the

the true import of the term been originally attended to, *Chriſtianity* would not have been corrupted by the introduction of ſuch monſtrous doctrines through the door of *oriental phraſes*, almoſt unintelligible in languages of a different formation and character.

V. 29. *the ſtrong one:* του ισχυρου: i. e. *Satan*. The ſame injudicious inſertion of the word *man* has perverted the ſenſe of Rom. xiv. 4.

The conſtruction of this verſe is elliptical: completed, it would ſtand thus: Η πως - - - - - ισχυρου; (Ου δυναται· δησατω δε,) και τοτε - - - - - διαρπασει.

Seize, or *get full poſſeſſion of*, ſo as *to make havoc* of them at will: ſee my note on the *Alceſtis* of *Euripides*, verſ. 668.

V. 31. I omit the latter τοις ανθρωποις, agreeably to many MSS. and verſions.

V. 32. *age:* αιωνι: i. e. the *Jewiſh diſpenſation*, which was then in being, or the *Chriſtian*, which was going to be eſtabliſhed. But an attentive reader of the ſcriptures will perceive, that under this ſort of *phraſeology* a compariſon is intended to be made. As if he had ſaid: "Though the *Chriſtian* religion is a diſpenſation of *mercy*, this ſin ſhall no more be forgiven by the laws of the goſpel, than it is by the law of *Moſes*:" under which the puniſhment was death: Levit. xxiv. 16.

V. 39. *ungodly:* μοιχαλις: ſee the note in my *Commentary*, and the *Perſic* verſion. It is a term founded on *Jewiſh* ideas, and therefore never uſed by *Luke*, who much accommodated his goſpel to the *Gentiles*.

V. 41. *the place of judgment:* τη κρισει. So the word means alſo in c. v. v. 22. Compare alſo Pſalm i. 5.

V. 43. *deſert places:* ανυδρων τοπων: or *waſte places—wilderneſſes*; literally, *without water*: ſo *Strabo*, l. ii. p. 192. ed. Amſt. ερημω και ανυδρω γη: ſee my *Silva Critica*, i. p. 25.

V. 46. *without:* εξω: i. e. on the *outſide of the croud*, as in *Mark* and *Luke*.

Ch. xiii.

Ch. xiii. v. 2. *the veſſel:* το πλοιον. A *particular* veſſel is uniformly ſpecified. It ſeems to have been kept on the lake for the uſe of *Jeſus* and the *apoſtles*. It probably belonged to ſome of the *fiſhermen:* ſee iv. 22. who, I ſhould think, occaſionally at leaſt, continued to follow their former occupation: ſee John xxi. 3.

V. 21. *falleth away:* σκανδαλιζεται: compare Luke viii. 13.

V 54. *town:* πατριδα: ſo Mark, vi. i. ſee *Silva Critica*, iv. p. 27.

V. 56. *of our opinion:* προς ημας: literally *with us, on our ſide*. This true and obvious ſenſe of the phraſe, which was ſuggeſted to me by an ingenious friend, throws great light on the following verſe.

V. 57. εσκανδαλιζοντο εν αυτω: it is ſcarcely practicable to give an eaſy and perſpicuous tranſlation of this expreſſion, ſo common in the N. T. *Cæſar*, Bell. Civ. ii. 32. 10. is much to the purpoſe: *At, credo, ſi Cæſarem* PROBATIS, IN ME OBFENDITIS: where ſee the note of *Oudendorp*.

Ch. xiv. v. 3. *apprehended:* κρατησας: ſo our tranſlators.

V. 4. *was often* or *conſtantly ſaying*—or *had often ſaid*—ελεγε. This is the power of the *imperfect tenſe* here and in Mark vi. 18. as appears from Luke iii. 19. and it gives propriety to the narrative. See on c. ii. v. 4.

V. 15. *lonely:* ερημος: i. e. without *towns*, for *lodging* and *victuals:* ſee Luke ix. 12.

V. 26. *an apparition*, or *phantom*—φαντασμα. *A ſpirit* might convey the idea of this vulgar error well enough: but a tranſlation ſhould preſerve a diſtinction between diſtinct words of the original, if it can be done.

Ch. xv. v. 5. The *honour* ſpoken of in this paſſage means *maintenance*, as it does alſo 1 Tim. v. 17. The conſtruction of the original is embaraſſed and obſcure. The meaning would be more clearly repreſented as follows: "But your doctrine is, A man may ſay to his father and mother, the maintenance, that

that I might have allowed you, is an offering vowed to God: and ye thus evade the maintenance of his father and mother." See my *Commentary* on the place. The words in brackets, however, are, doubtleſs, a marginal interpretation of the word δωρον, *a gift*, ſtolen into the text.

V. 13. *plantation:* φυτεια. So Plutarch, v. i. p. 91. Ωρισε δε και φυτειων μετρα μαλ' εμπειρως.

V. 17. See this tranſlation aſſerted in *Silva Critica*, part v. on *Mark*, vii. 19.

V. 30. *thoſe that had loſt a limb:* κυλλους: this is the true meaning of the word; and the creation of a *new limb* muſt have appeared, as *Dr. Prieſtley* well obſerves, a moſt extraordinary miracle. See my *Commentary*.

Ch. xvi. v. 3. *rainy weather:* χειμων: or *ſtormy weather*. So the word alſo means in John x. 22. as the context requires.

V. 4. *ungodly:* μοιχαλις: ſee the note c. vii. v. 39.

V. 18. *thou art truly named Peter:* συ ει πετρος: ſee Gen. xxvii. 36. but no tranſlation can make paſſages like theſe intelligible, whoſe meaning depends upon the ſenſe of an *oriental* term. See my *Commentary* on this important part of ſcripture, which has been greatly miſunderſtood.

ſtone: πετρα: compare for this ſenſe Rom. ix. 33. 1. Pet. ii. 7. See alſo *Bp. Pearce*.

V. 20. The word *Jeſus* ſeems an evident interpolation in this place, and is omitted by many MSS. and ſome ancient verſions.

26. V. Or, *to redeem his life:* i. e. when it is once loſt: for, as *Homer* ſays, ουδεν ψυχης ανταξιον, *there is no equivalent of life.*

V. 28. *to:* εν for εις: as very frequently: or *with*—WITH *royal pomp and power.*

Ch. xvii. v. 2. *bright as ſnow:* λευκα ὡς χιων: ſo the *Vulgate* and *Æthiopic* verſion: ſee my *Commentary*, and my note on *Virgil's Georgics*, i. 367. So *Euripides*, Rheſ. 304. χιονος εξαυγεσ-

ἱρων,

λευκα, more *effulgent* than *ſnow*. See alſo my remark on *Pope's Homer*, Iliad xiii. 946.

V. 4. *wilt thou that we make*: θελεις ποιησωμεν; I prefer this reading of the *Arabic* and *Coptic* tranſlators. *Juvencus* iii. 327. gives alſo the firſt clauſe *interrogatively*. So our *evangeliſt* xiii. 28. θελεις συλλεξωμεν αυτα;

V. 20. *depart hence thither*: μεταβηθι ενταυθεν εκει: this is literal: and the majeſty of ſuch paſſages is beſt preſerved by brevity of expreſſion.

V. 21. *howbeit this kind goeth not out but by prayer and faſting*. The reader will obſerve, that I have omitted this verſe; and for theſe reaſons: 1. The pertinency of it is none in connexion with what precedes it. 2. It makes our ſaviour in ſome degree inconſiſtent with himſelf by aſſigning a different reaſon from that already given in v. 20. namely, their *want of faith*. 3. It was probably interpolated from *Mark*. 4. It is omitted by ſome MSS. and the *Æthiopic* verſion.

V. 27. *leſt they revolt at me*: ινα μη σκανδαλισωμεν αυτους: i. e. "that we may not furniſh them with any juſt exception to my character." It is not poſſible to give the exact idea of the original word, whenever it occurs, by a ſingle term in our language.

Ch. xviii. v. 6. *theſe lowly diſciples*: των μικρων τουτων. The common verſion obſcures the obvious meaning of this paſſage. Compare x. 42.

V. 12. *leave upon the mountains*. For this diſpoſition of the words, ſee my *Commentary*, and the ſecond part of *Silva Critica*: ſect. lxxv.

V. 15. ελεγξον· *convince*, or *argue the matter*.

V. 21. I have followed the *Syrian* in his diſtribution of this queſtion; who ſeems to have departed very judiciouſly from the original for the ſake of greater perſpicuity.

V. 35. Some MSS. and ſome ancient verſions omit the words τα παραπτωματα αυτων· and, I think, properly.

Ch. xix.

Ch. xix. v. 1. *by the ſide of*: περαν: ſee *Bp. Pearce* on c. iv. v. 15.

V. 11. The meaning of this paſſage is ſomewhat obſcure in the common verſion. Abſtinence from marriage is the thing here ſpoken of by our ſaviour.

V. 17. The expreſſion here is the ſame as in Mark ii. 7.

Ch. xx. v. 12. *have been but one hour*: μιαν ὡραν εποιησαν: compare James iv. 13.

V. 15. *in my own affairs*: εν τοις εμοις: i. e. I ſuppoſe, ἀγροις, or at leaſt, πραγμασιν: in the management of my own *family*, or *eſtate*. And ſo, I ſee, *Bp. Pearce*, with whom I found myſelf often to have coincided.

V. 16. The latter clauſe of this verſe—*for many are called, but few choſen*—is evidently impertinent in this place, and was probably transferred hither from xxii. 14. I have therefore omitted it, on the authority of ſeveral MSS. and that accurate verſion the *Coptic*.

V. 19. *he will return to life*: αναστησεται. This appears to me preferable to—*he will riſe again*. So Apollod. Bib. p. 167. edit. Salmur. Θεασαμένος νεκρον,—απεστιν·—επιτεθεισης δε της ποας, ανεστη. et ſcript. Myth. Gale, p. 33. and others.

V. 25. The two *verbs* in the original convey an idea of an *oppreſſive* and *tyrannical* government.

V. 26. *let it*: εσται. An inattention to this uſe of the future *tenſe* has perverted many paſſages of the N. T. which are rectified in this tranſlation.

V. 28. *a ranſom*, or *deliverance*: λυτρον. Our tranſlators ſo render the ſimilar word in Acts vii. 35. Heb. xi. 35. The LXX often uſe λυτροω in this ſenſe without any notion of a proper *ranſom*, or *price*, as a ſpecific equivalent in value. The language of the N. T. abounds with *figurative* expreſſions, derived from the ceremonies of the *Jewiſh* law, which no good critics of any other author would have conſtrained to a literal ſenſe, had they occurred there: but many judicious ſcholars ſeem to have left their learning and judgment behind

hind them, when they come to the perusal of the N. T. as if this book were not to be brought to the same standard of philology and grammar as other writings.

—*many*, or *all men*: πολλων: see *Bp. Pearce*, whose remarks might be confirmed by other authorities, if necessary.

Ch. xxi. v. 15. *those, who were with him*: τους παιδας: i. e. his disciples and the rest of the company: see *Bp. Pearce* in his *second part of the Miracles of Jesus vindicated*, and Luke xix. 39. And the *babes* and *sucklings* are the meek and humble and innocent *Christians* spoken of x. 42. xi. 25. xviii. 5. 6. 10.

V. 32. *who profess to walk in righteousness*: εν οδῳ δικαιοσυνης: see my *Commentary*; and compare v. 20. ix. 11. 13. xxiii. 28. Luke xviii. 9.

V. 35. I follow the natural arrangement of the words, as exhibited in the *Syriac* and *Æthiopic* versions: and for *flew* would have used the proper preterite of a more obvious verb, *kilt*, had I followed my own judgement.

V. 36. *more honourable*: πλειονας: so vi. 25. xii. 41. 42. Mark xii. 33. and in other places.

V. 41. For the alterations in this and the following verses, which are hereby made consistent and rational, see *Bowyer's Criticisms*. The *Leicester* MS. also omits the words λεγουσιν αυτῳ.

V. 42. *Then*, or *And* Jesus. The *Coptic and Æthiopic* preserve the *conjunction*.

C. xxii. v. 6. *ill-treated*: ὑβρισαν: i. e. offered them *personal violence* and *injury*: so abundantly in all authors: see note on Luke xviii. 32.

V. 34. *for the same purpose*: επι το αυτο: i. e. to *ensnare* him by their captious questions, as v. 15.

Ch. xxiii. v. 4. *stir*, or *touch*: κινησαι: according to the *Syriac* and *Æthiopic*.

V. 7. *maſter!* There is no *eagerneſs* and *importunity* implied here, ſo as to make a repetition of the word proper, as vii. 21. 22. xxv. 11. Or of *compaſſion*, as xxiii. 37. Accordingly, the ſecond *maſter* is not found in ſome MSS. and in all the ancient verſions; by which I always underſtand thoſe in the *London Polyglott*, and the *Coptic* verſion.

V. 8. For καθηγητης, which comes afterwards, ſome MSS. and ancient verſions have διδασκαλος.

V. 9. *and ye all are brethren.* This clauſe is very properly placed at the end of this verſe in ſome MSS. For how are they brethren, but becauſe they are *ſons* of one common *father?* Compare *Tertullian*, apol. cap. xxxix. p. 326. ed. Haverc.

V. 13. *alaſs! for you:* ουαι υμιν. So I uniformly render this *interjection:* ſee my *Commentary* on xi. 21. *Woe unto you!* is an exclamation better ſuited to the enthuſiaſts of modern times, who denounce damnation againſt all but their own ſect, than to the benevolent ſaviour of mankind: *Juvencus* iv. 71. ſays very well:

DEFLENDI *ſemper ſcribæ.*

The connexion between v. 13 and 15 is better, than between v. 14 and 15. I have therefore followed ſome MSS. in tranſpoſing them: to which all the ancient verſions agree, except the *Vulgate*. Compare Heb. ii. 11.

V. 14. *with a long preamble:* προφασει μακρα: ſo I underſtand the conſtruction: and whether any inſtance of this meaning of the word can be found or not, it is evidently agreeable to it's derivation, and it's proper ſenſe. Let the reader compare vi. 7. and judge whether the meaning be not plainer in my tranſlation than the old one. Under a *pretence* of what? Does not a *ſubſtantive* ſeem wanting after προφασει in the latter caſe? I ſince ſee, that others have taken μακρα for an *adjective*. *Æſchylus*, *Eumen.* 20.

Τουτους εν ευχαις ΦΡΟΙΜΙΑΖΟΜΑΙ θεους.

V. 15. *more deceitful:* διπλοτερον. I prefer this ſenſe of the word.

word. See *Suidas* in Διπλοη twice. And ſo Dion. Hal. art. rhet. v. Ἑλλην Θετταλος, διπλους και ποικιλος.

V. 17. The word γαρ, in this place, aſſigns no reaſon, but is employed merely to introduce the queſtion: ſee my note on *Virgil's Georgics*, iv. 445. which will ſhow how *Bp. Pearce* is miſtaken on xxvii. 23.

V. 23. *truth*, or *fidelity—faithfulneſs*: πιστιν—to *promiſes* and *engagements*.

V. 27. *clean*: ωραιοι. *Broken ſtones* could not appear very *beautiful* for being bruſhed over with *lime-water*. See *Dr. Pocock's* explanation of Luke xi. 44. in my note there.

V. 32. *will fill up*: πληρωσετε: i. e. by *murdering me* alſo. This is an excellent ſenſe, authoriſed by one MS. and the *Perſic* verſion. I ſee now, that *Mr. Markland* preferred this reading; though ſome, perhaps, may be inclined to the method propoſed in my *Commentary*.

V. 38. *temple*: οικος: he was at this time in the *temple*: ſee xxi. 13. and many other places.

Ch. xxiv. v. 1. This proper arrangement of the words is ſanctioned by the ancient verſions.

V. 2. See my *Commentary*: the *Vulgate*, *Arabic*, *Æthiopic*, and *Coptic* tranſlators alſo omit the *negative*.

V. 12. *the love of many of my diſciples*: ἡ αγαπη των πολλων: ſee my *Commentary*: beſides the word *love*, which was the characteriſtic virtue of the goſpel, would alone determine the ſenſe.

V. 18. I prefer the ſenſe here given to that offered in my *Commentary*, as it ſuits *Mark* better. The reading of ſome MSS. το ἱματιον for τα ἱματια was probably introduced by one, who had a mind to make both the *evangeliſts* alike in words and ſenſe: "Let not the native of Jeruſalem, who happens "to be at his farm, and country reſidence, come back into "the city even for his cloaths."

V. 20. *rainy weather*: χειμωνος: ſee note on xvi. 3.

—*a ſabbatical year*: σαββατῳ: which would be a much more

ſerious impediment. And, if I recollect right, *Joſephus* ſays, that the deſtruction of *Jeruſalem* happened on a *ſabbatical year*. Concerning the *ſabbatical year*, ſee Levit. xxv. 2.—8.

V. 24. *if they can:* ει δυνατον: i. e. they will make the moſt confident pretenſions, and ſpare no pains in making others give credit to them.

V. 29. *the firmament:* αι δυναμεις. The *evangeliſt*, I apprehend, means to expreſs the στερεωμα of the LXX. Some, perhaps, may prefer *the hoſt of heaven*, as Iſ. xxxiv. 4. and *Mark* appears to have underſtood it: but the word *firmament* better ſupports that *contraſt* with the preceding clauſe, which is eſſential to theſe *paralleliſms* in this ſublime and poetic form of *oriental* compoſition.

V. 51. *will cut him in two:* διχοτομησει. See my *Commentary*, and the ſecond part of the *Silva Critica* on this place: ſect. lxxxii. To baniſh the literal meaning would, on this occaſion, be improper; and, in general, betrays, in my opinion, the groſſeſt want of taſte imaginable, by deſtroying the beautiful ſimplicity of the ſacred volume.

—*the ungodly:* των υποκριτων· *the impure—the perfidious:* ſo the LXX. And I much doubt, whether this rendering would not better repreſent the true meaning of the *evangeliſts* in all other places. Compare Luke xii. 46.

Ch. xxv. v. 9. Some verſions and MSS. omit the *conjunction—but:* δε.

V. 13. The clauſe added in our tranſlation—*wherein the ſon of man cometh*—is not found in many MSS. and fathers, nor any of the ancient verſions. The tranſcribers were conſtantly making theſe interpolations from parallel paſſages in the ſame *evangeliſt*, or in others.

V. 26. I doubt not but the true reading of this paſſage is ει ηδεις, according to ſome MSS. interrogatively: as Luke xxii. 49. ει παταξομεν; it is an elegance beyond the reach of tranſcribers. The *Coptic* tranſlator followed this reading.

V. 29. I have ſacrificed the peculiar idiom of the original to

to perſpicuity. This unqualified *phraſeology* of the *Hebrew* language is hardly tolerable in our own.

V. 35. *entertained :* συνηγαγετε. This is more intelligible and preciſe, with greater dignity, than the common tranſlation.

V. 44. *relieve :* διηκονησαμεν: ſee our verſion in Acts xi. 29.

Ch. xxvi. v. 2. *when :* και. This is the true power of the conjunction in this caſe; and is common: ſee Virg. Æn. iii. 9. Our Lord, I apprehend, does not mean to tell the apoſtles, that they knew of his crucifixion as to happen two days thence; (a doctrine which they reluctantly heard and did not ſufficiently comprehend); but to *inform* them, that he ſhould ſuffer death on the paſſover, which was at hand.

V. 4. *privately*, or *ſecretly :* δολῳ: without the *knowledge* of the populace. See Exod. xxi. 14. Deut. xxvii. 24. LXX. This was their wiſh: whereas *ſubtlety* might be employed without precluding the obſervation of the people. Indeed, the following verſe ſeems to fix the meaning of the term: and it may be doubted, whether the *Jewiſh* rulers at this time did not intend to diſpatch him *clandeſtinely*, without the intervention of the *Roman* governour.

V. 5. Literally, *they were*, or *continued, ſaying :* that is, "It "was the uniform language and opinion of them all."

V. 7. *as he was ſitting at table :* αυτου ανακειμενου. So I uniformly render this, and the equivalent words, in this uſe: as the literal meaning would be unintelligible to the generality of readers, unacquainted with the recumbent poſture, in which the ancients placed themſelves at their *meals*.

V. 12. *to embalm :* ενταφιασαι. See Gen. l. 2. 3. and others in *Wetſtein*.

V. 15. *paid :* εστησαν· or *promiſed to pay*. The original word, I preſume, is derived from the ancient cuſtom of *weighing* money in irregular pieces, before *coin* was in uſe, and of it's *ſtanding* even in the balance. See Gen. xxiii. 16. 17. 2 Regg. xiv. 26. LXX, and many other places.

V. 16. *was ſeeking:* εζητει. Our tranſlators ſeldom preſerve the true power of this *tenſe*, which is very beautiful and expreſſive.

V. 21. *will deliver me up:* παραδωσει με: ſo I uniformly render this word in all the ſimilar paſſages. *Betray* is quite improper.

V. 24. *is going to ſuffer death:* υπαγει: ſee note on Mark xiv. 21. and *Silva Critica*, iv. p. 106.

V. 25. *it is:* συ ειπας. It ſeems much better to give the proper *Engliſh* phraſe of aſſent—*it is*, or *yes*, than the literal words—*thou haſt ſaid*; which are neither cuſtomary, nor indeed intelligible, in our language.

V. 28. *many*, or rather *all:* πολλων: ſee xx. 28. Compare Rom. v. 15. with Heb. ix. 27. 1 Cor. xv. 22. and Rom. v. 19. with 2 Cor. v. 14. This ſenſe is well known to thoſe converſant with the *phraſeology* of the ſcriptures.

V. 30. *after a hymn:* υμνησαντες: there was one appropriated to the occaſion: ſee my *Commentary*. And it is not clear that they *ſang* it. The *Æthiopic* tranſlator has, When they had *read*, or *recited*, a hymn: ſee alſo the *Vulgate*. The *Arabic* and *Coptic*: *After having bleſſed.*

V. 37. *in an agony of exceſſive anguiſh:* λυπεισθαι και αδημονειν: what *Luke* expreſſes xxii. 44. by γενομενος εν αγωνια. Αδημονω, αγωνιω: *Heſychius*. Our verſion is very flat and inſipid in this place.

V. 38. *watch*, or *wake:* γρηγορειτε. So our tranſlators render in Pſalm cxxvii. i. 1 Theſſ. v. 10.

V. 39. *removed:* παρελθετω: ſee Luke xxii. 42. The old tranſlation—*Let* this cup *paſs from* me—is ſo ſtrange a phraſe, that nothing but habit could reconcile us to endure it. Indeed the power of cuſtom is wonderful in this caſe. Many of my alterations, which at firſt ſight will be hardly ſuffered, would have appeared infinitely preferable, had they been original, to the preſent tranſlation; and this, on the other hand, would have been thought truly monſtrous.

V. 40. *ſo:* ουτως: it is our very *Engliſh* phraſe. And *one hour*

hour is put for a *very ſhort* ſpace of time: ſee note viii. 13. *horæ momento*, as *Horace* expreſſes it. To tranſlate *literally* therefore in theſe caſes, is to miſlead the unlearned reader.

V. 41. *ready*: προθυμον: ſo our tranſlators, Rom. i. 15. Acts xvii. 11.

V. 45. *ſtill—after all*: το λοιπον: *at laſt*, when there is more occaſion for *watchfulneſs* and activity than ever? See my *Commentary*, and note on the *Eumenides* of *Æſchylus*, v. 141. and Æl. Var. Hiſt. viii. 14. not. 1. Luke xxii. 46.

V. 49. *peace*: χαιρε. *Hail* does not ſeem at all proper as a term of *familiarity*; and therefore I have preſerved the cuſtomary *Hebrew* ſalutation, *Salem*, after the example of all the *eaſtern* tranſlators, but the *Coptic* and *Æthiopic*. See x. 12. 13. Meleag. epig. 126. analect. *Brunck*.

Αλλ', ει μεν ΣΥΡΟΣ εσσι, ΣΕΛΟΜ· ει δ' ουν συ γε Φοινιξ,
Αυδονις ει δ' Ελλην, ΧΑΙΡΕ, τοδ' αυτο, φρασον.

If that *Phœnician* Αυδονις be not the *Hebrew* עֵדְנָה—ηδονη—χαρα—I can make nothing of it. See the note in my *Commentary* on xix. 28.

V. 55. *am I—?* This ſeems to throw more vivacity and force into the queſtion. The *Arabian* tranſlator has given the ſentence this turn.

—*a murderer*: ληστην. This ſort of *robbers* commonly committed *murder* with their *rapine*: ſee Luke x. 30. and compare Mark xv. 7. with John xviii. 40. Acts iii. 14. See alſo John x. 1. Q. Curt. viii. 2. 9. and others.

Very pertinent is a paſſage of *Lactantius*, div. inſtit. vi. 20. *Non enim, cùm* OCCIDERE *Deus vetat*, LATROCINARI *nos tantùm prohibet*—.

—*to ſeize in a body*. This gives the proper force of the original *compound* συλλαβειν.

V. 60. The ſecond ουχ ευρον is omitted by ſeveral MSS. and *fathers*, and moſt of the ancient verſions: as is the word ψευδομαρτυρες· *falſe witneſſes*: and juſtly; for the teſtimony of theſe *two*, though it might be *malicious*, was *true*. Yet *Mark* retains it.

V. 63. *I require thee to ſwear:* εξορκιζω σε; compare Gen. xxiv. 3. LXX.

V. 64. *ſoon:* απ' αρτι: *immediately.* This is undoubtedly the ſenſe of the word here. See *Suidas in voce.*

—*divine power:* της δυναμεως. This is the force of the *article* here, as η ζωη—*the* life—often means *everlaſting* life. Compare the parallel paſſage in Luke, xxii. 69.

V. 65. *he hath ſpoken evil againſt God:* εβλασφημησε. Wherever this word occurs, I chooſe rather to give an intelligible tranſlation, though leſs dignified and ſonorous, than to uſe a term, which is either not underſtood at all, or perverted to a dangerous and unjuſtifiable ſignification.

V. 67. *they ſpat.* Our tranſlators properly uſe the *perfect* of this *verb* in John ix. 6.

V. 68. Though one criterion of a prophet among the ancients (ſee my *Commentary* and John iv. 19.) was a knowledge of *paſt* events, a literal tranſlation carries, I think, leſs force and perſpicuity with it, than that here given; which conveys the genuine ſenſe of the paſſage. I ſhould prefer, however, even here the word *teacher* inſtead of *prophet.*

V. 69. *at a diſtance:* εξω: literally *without:* i. e. on the *outſide* of the company aſſembled about the high-prieſt. It was probably a large room.

V. 71. *after he had gone out:* εξελθοντα: for he had been out, and was coming in again, as appears from John xviii. 16. 17.

V. 73. The *Coptic*, *Perſic*, and *Æthiopic* properly omit και after αληθως, as alſo ſome MSS.

Ch. xxvii. v. 5. *was choaked with anguiſh*, or *grief:* απηγξατο: ſee this meaning eſtabliſhed in *my internal Evidences of the Chriſtian Religion*; remark xxxi. and the *ſecond part* of *Silva Critica*; ſect. lxxxiv.

V. 11. The queſtion of *Pilate* here, and John xviii. 37. has more force as *Dr. Campbell* puts it, in a kind of doubting way, expreſſive of having been partly ſatisfied before.

V. 18.

V. 18. *hatred*, or *malice*: φθονον. No *lexicons* in my poſſeſſion furniſh this meaning of the word, but ſuch meaning it undoubtedly has both here and in Mark xv. 10. So *Euripides*, Ion. 1044.

Ορθως · ΦΘΟΝΕΙΝ γαρ φασι μητρυιας τεκνοις.

Hence the *novercale odium* of *Tacitus*. So again Elect. 30.

Εις μεν γαρ ανδρα σκηψιν εισχ' ολωλοτα,
Παιδων δ' εδεισε μη ΦΘΟΝΗΘΕΙΗ φονῳ.

Shakſpeare ſeveral times uſes *envy* in the ſenſe of *hatred*: and ſo the *Romans—invidia*. It is ſcarcely ſtrong enough for the place to underſtand the *envy* on account of his favour as a teacher with the people: rather *hatred* for his ſuperiour purity of manners, and bold cenſures of their hypocrity. Compare Livy, iii. 52. 10. Ovid. ad Liv. 190. epiſt. i. 3. Virgil. Æn. x. 852. Eurip. fragm. Dict. 13.

V. 33. The words between brackets were probably a marginal interpretation, originally, and then interpolated in the body of the narrative.

V. 34. *bitters*: χολης: ſo very properly ſeveral of the old tranſlators. See my *Commentary*, and Prov. xxxi. 6. that is, *frankincenſe*: ſee *Lightfoot's* works, vol. ii. p. 56. edit. Roterodam.

V. 35. The remainder of this verſe in our common tranſlation is undoubtedly ſpurious: ſee my *Commentary*. It is not found in any of the old tranſlations, but the *Vulgate*.

V. 38. *murderers*: λῃσται: ſee note on xxvi. 55. and my *Commentary* on this paſſage.

V. 39. *kept railing*: εβλασφημουν: ſo our tranſlators at Mark xv. 29. literally *blaſphemed*.

V. 40. *as thou art a ſon*: ει υιος ει. They are evidently ridiculing his own pretenſions: and he had acknowledged himſelf to be the ſon of God to the high-prieſt, xxvi. 63. See alſo below, v. 43. and my *Commentary* on iv. 3.

V. 42. This has more ſarcaſtical bitterneſs with an interrogation. So *Juvencus* iv. 681.

Nonne alios quondam trucibus ſervare ſolebat
Morborum

Morborum vinc'lis? ſeſe cur ſolvere pœnis
Non valet?

If I had followed my own inclination, I ſhould not have offended againſt the regularity of grammar, here and in the parallel places; but have written; "He *ſaft* others:" which is the old legitimate *preterite* of the verb *ſave*. Nor is this the only inſtance, in which I have ſacrificed to ignorant uſage, throughout theſe volumes.

V. 46. *Bp. Pearce* in his *notes* on this paſſage retails ſome ſtrange blunders of *Dr. Prideaux*. Can it be doubted, that the vernacular language of our ſaviour was the *Syriac*? And is it not certain, that *ſabachthani* is a *Syriac* word?

V. 53. *after they awoke*: μετα την εγερσιν αυτων: ſo I had corrected the paſſage from conjecture, as the context ſeemed to require: and I afterwards found this to be the reading of the *Arabic* and *Æthiopic* verſions. Some MSS. too, it ſeems, have this reading. *Bp. Pearce's* objection would lie equally againſt *Lazarus*, and the reſt whom *Jeſus* raiſed.

V. 55. *ſeveral*: πολλαι: compare Luke viii. 1. 3. and ηκολουθησαν: *accompanied*: ſee a very pertinent paſſage in Moſch. ii. 143.

V. 64. *impoſture*: πλανη: ſo Diod. Sic. p. 106. ed. Rhod. την κατα τους ελεφαντας πλανην απηγγειλαν.

V. 65. *as ye can*: ὡς οιδατε. So I underſtand the word in this place: nor is the meaning unfrequent in *Greek* authors. Thus *Aphthonius*, p. 41. ed. F. Porti: Ουκ εσθ' λογῳ διεξελθειν, ἁ φερειν ΟΙΔΕΝ ὁ γαμος. And thus επισταμαι more frequently; as Callim. H. Jov. fin.

Ουτ' αρετης ατερ ολβος επισταται ανδρας αεξειν,
Ουτ' αρετη αφενοιο.

Ch. xxviii. v. 8. *went out*: εξελθουσαι: for they had been *in* to ſee where the body of *Jeſus* was depoſited: v. 6.

V. 9. *peace be to you*: χαιρετε: ſee note xxvi. 49. The *Syrian* tranſlator preſerves the ſalutation of his country, and probably the very words which *Jeſus* uſed on the occaſion.

NOTES

NOTES

ON

ST. MARK.

CHAP. i. ver. 12. *leadeth out :* εκβαλλει : it is the ſame as εξαγει · *bringeth out :* ſee Matt xiii. 52. John x. 3. 4. *taketh him :* Syr.

V. 26. *ſhaking much*, or *convulſing :* σπαραξαν · ſee alſo *Bp. Pearce.*

V. 42. *was cleanſed :* i. e.—the *leproſy :* ſee Matt. viii. 3. who is almoſt univerſally followed, ambiguities and all, by our *evangeliſt.*

Ch. ii. v. 4. They took up, by force, the door, by which there was a paſſage to the roof, where they uſed to walk, or ſit, for the benefit of the air. On the ſtructure of the houſes in *Judea*, ſee my *Commentary*, Matt. x. 27. The word εξορυξαντες means only to *force open*, as διορυτλειν means to *enter by force* in general, without reſtriction to the ſenſe of the *primitive* ορυτλειν. Compare with this paſſage 2 Kings, i. 2.

V. 13. I have obſerved before, that our tranſlators did not ſeem aware of the force of the *imperfect tenſe.* An attention to it muſt be allowed, I think, to give commonly much additional beauty to a paſſage, and will be found in ſome inſtances even important.

Ch. iii.

Ch. iii. v. 2. *were maliciouſly obſerving* : παρετηρουν. This is the true ſenſe of the word here: for which ſee my *Silva Critica*, part 1. ſect. 43.

V. 4. *to kill*, or *deſtroy it* : that is, *life* : αποκτειναι. See the ſame conſtruction, Matt. x. 28.

V. 5. I join μετ' οργης with συλλυπουμενος, which evidently produces a much preferable ſenſe: and I have given the proper force of the *preposition* συν in this connection. It is a beautifully ſtriking paſſage.

blindneſs : πωρωσει· ſee Job xvii. 17. LXX, and επωρωθησαν, ετυφλωθησαν· Heſych. referring to Rom. xi. 7. where our verſion has *blinded*.

V. 10. *diſeaſes* : μαστιγας: literally *ſcourges*: i. e. any *affliction* whatſoever, or *viſitation* from God. See Hom. Il. M. 37. Æſch. Prom. vinct. 687. Pſalm. lxxii. 5. 14. xxxi. 13. and xxxviii. 13. LXX.

V. 20. *a houſe* : οικον· Obſerve this; not his *own houſe*: not *the* houſe, where he uſed to reſide, but probably the firſt that fell in his way, which he entered becauſe of the croud. None but thoſe, who are ignorant of the *Greek* language, and are acquainted with *no* language, will treat as pedantic, a proper attention to the *article*.

V. 21. *his own family* : οι παρ' αυτου· who had not accompanied him, (for he had called only a ſelect few: v. 13.) but continued at his proper home.

—*he was gone out* : εξεστη. This *proper original* meaning of the word reſtores this paſſage, upon which *critics* and *commentators* have ſo long laboured in vain, as well as myſelf, to perfect good ſenſe and perſpicuity. Indeed it is now ſo clear as to need no comment or explanation. Their *going after* him is here ſpoken of: and the arrival of *his own family* is accordingly mentioned in v. 31. and all between v. 21. and 31. happened whilſt they were on their way, and is in a *parentheſis*.—I ſince find the ſame ſolution in *Abreſchius*.

Τα ξαρξαρωμα, οιον προσκυνησεις και ΕΝΣΤΑΣΕΙΣ. Ariſtot. Rhet.

Rhet. p. 23. ed. Oxon. which Luke xiv. 9. will explain. Compare alſo Gen. xlii. 28. Jer. ix. 10. LXX with the *Hebrew* verbs in thoſe paſſages. Εξεστησαν, υπεχωρησαν. Εξισταμενος, παραχωρων. *Suidas.*

All the old tranſlators have fallen into the ſame ſtrange acceptation of the paſſage as the moderns.

V. 24. *continue ſtedfaſt*, or *be eſtabliſhed*: σταθηναι. So I have alſo rendered in *St. Matthew*, and ſo our tranſlators very properly diſtinguiſh the *paſſive* of this verb in Matt. xviii. 16.

Ch. iv. v. 7. literally *together choakt*: συνεπνιξαν· i. e. by coming up *together*, and growing about the ſeed *in a body*. This *prepoſition* can ſeldom be expreſſed in our language to convey the elegance of the original.

V. 15. The conſtruction of the original is extremely harſh and embarraſſed, probably from ſome corrupt reading. I prefer οις for οπου with ſome MSS. and the *Syriac*, whom I partly follow for the ſake of perſpicuity.

V. 23. *hid*: κρυπτον· as in the *ground*, ſee Matt. xxv. 25. *laid up in ſecret*: αποκρυφον· as in a *ſtore-houſe* or *treaſury*, as Col. ii. 3. But I ſhould prefer *hidden*.

V. 24. *conſider*, *attend to*: βλεπετε· this ſenſe is fully aſcertained by the ſcope of the context; though our *evangeliſt* does not ſeem to have introduced in the happieſt connexion the remark of his predeceſſor, Matt. vii. 2. And I have entirely diveſted the paſſage of it's *oriental* idiom, as the *Arabic* tranſlator has judiciouſly done before me. A literal verſion would ſcarcely have been intelligible, and could not convey in our language the genuine ſenſe of the author.—The ſame ſubſtitution was ſtill more expedient in the following verſe.

V. 27. That peculiarity of compoſition, which this verſe exhibits, which ariſes from an intermixture of two or more clauſes in the ſame ſentence, and is common enough in other languages, I have ſufficiently exemplified and illuſtrated in

my

my *Commentary* on Matt. vii. 6. and in my *Silva Critica*, part ii. ſect. lxxii. on the ſame text. I am not ſatisfied, however, myſelf of the purity of this place, and hope hereafter to propoſe a conjecture, which may poſſibly appear more ſatisfactory, than this ſolution, to the critical reader. See *Silva Critica* iv. ſect. clxx.

V. 29. *is ripe:* παραδῷ. I confeſs in all my reading hitherto I have not been able to diſcover a good authority for this uſe of the word: but the *oriental* verſions agree with mine in their ſenſe of it.

V. 33. *to underſtand:* ακουειν: ſo this word often means: ſee Matt. xiii. 18.

V. 35. *the other ſide:* το περαν: or *farther on.* And it is equally dubious in v. 1. and Luke viii. 22.

V. 36. The ſenſe of this paſſage is plainer than the conſtruction: which, however, may be made out various ways. Ὡς ην may be for οὑτως *accordingly:* or the και before αλλα may have been tranſpoſed from it's proper place before ὡς ην, which I think likely; and the και that introduces the 37th verſe means *then*, as often. I take the clauſe in the *parentheſis* to have been added to obviate a poſſible objection—"How came a veſſel to be, at the moment, in readineſs for them?" There was not only the το πλοιον *their own proper veſſel:* which is often ſpoken of in this *definite* manner, but other *little veſſels:* πλοιαρια—*alſo.*

V. 37. Perhaps λαιλαψ may be the *nominative caſe* to επεβαλλε: though I do not deny that the *verb* will ſtand well, and elegantly too, with κυματα for it's *nominative.*

V. 38. I ſhould have preferred: *Careſt thou not? We are periſhing.* For the true *analyſis* of the conſtruction of the common verſion is—*We periſh: careſt thou not for that?*

Ch. v. v. 5. *bruiſing:* κατακοπτων—or *beating:* probably by ſtriking himſelf againſt the monument in his fury.

V. 15. I here follow the *Vulgate.*

V. 24. The *Syriac* and *Perſic* verſions ſupply the word *Jeſus.*

V. 38. *howling* : αλαλαζοντας : compare the verſion of the LXX with our verſion in Jerem. xxv. 34. xlvii. 3.

C. vi. v. 1. ακολουθεω uſually means in the N.T. to *accompany* rather than *follow*, which is the reaſon of the turn that I have given to the tranſlation here and in ſome other places. A literal verſion would often give an improper ſenſe, as I have before remarked. See Matt. xxviii. 53.

V. 3. *amongſt us* : προς ημας. So I chooſe to tranſlate here notwithſtanding what I have remarked on the parallel paſſage in Matt. xiii. 56. for what follows there makes the different tranſlation pertinent and neceſſary : but I obſerve *Mark* to adopt ſo often the obſcurities and ambiguities of his predeceſſor, that, I am perſuaded, he either did not apprehend *Matthew*'s expreſſion, or did not mean to follow the ſignification of it : though I am moſt inclined to the former opinion.

V. 5. *he could not*, or *he thought not proper* : ουκ ηδυνατο : the word has often this power : ſo Matt. ix. 15. Mark ix. 39. Gen. xxxvii. 4. LXX ; but on this I ſhall probably touch again elſewhere.

V. 11. *unto them*—not *againſt them*, as our tranſlators render it : to ſhew them, that you give them up as unworthy of the goſpel. To an *oriental* ſpectator that action would convey this idea, even were it not attended (which I ſhould rather think) with any explicit declaration : " As we ſhake off this duſt from our feet, ſo God hath caſt you off as unfit for the kingdom of the Meſſiah."

V. 19. *was enraged at*—or *hated* : ενειχε : compare Gen. xlix. 23. LXX. Luke xi. 53. and *Heſychius* in v. 5. Ενειχον, Ενεχει : which places I ſee *Wetſtein* alſo has pointed out.

V. 20. *reverenced*, or *uſed to reverence* : εφοβειτο : but this happineſs of the *imperfect* cannot always be attained in our language. Our tranſlators thus render the word in Eph. v. 33.

—*greatly reſpected* : συνετηρει. This is the true ſenſe, though it may poſſibly appear too much like that of the preceding *verb*. Much in the ſame manner it is employed by *St. Luke* in

in his goſpel, ii. 9. and by *Hierocles apud Stobæum*, p. 219. edit. *Tiguri*: Δει δε και τους νομους της πατριδος, καθα περ τινας θεους δευτερους, ΣΥΝΤΗΡΕΙΝ: and in ſeveral places of the *Apocrypha*. I much ſuſpect, however, this verſe to be corrupted.

V. 31. *no opportunity*: ουδε ευκαιρουν: not for want of *time*, but for want of *room*: ſee iii. 20.

V. 33. I have endeavoured, without offering the leaſt violence to the *phraſeology* of my author, to make him ſpeak in a ſenſible and perſpicuous manner, inſtead of uttering incoherence and abſurdity.

V. 43. I take the full conſtruction to be—και ηραν κλασματα απο των ιχθυων. This ſeems likely alſo for another reaſon. Where our *evangeliſt* differs from his maſter *St. Matthew*, the variation uſually conſiſts in ſome little circumſtance that completes a paſſage left defective, in ſome reſpects, by the firſt relator.

V. 46. *after parting from*: αποταξαμενος: the moſt ſuitable tranſlation would have been—*having diſengaged himſelf*—were it not of too modern a complexion.

V. 48. See note on John vi. 19.

V. 51. *were loſt*, &c.—εξισταντο: or *were beſide themſelves*: *mente exciderunt*. And I have thrown into one clauſe the *hendyades* of the original; a form of compoſition, which occurs abundantly in every page of theſe books.

V. 52. *blinded*—πεπωρωμενη: ſee note on iii. 5.

Ch. vii. v. 2. *unholy*: κοιναις: ſo our tranſlators in Heb. x. 29. and it ſhould be ſome term that requires explanation, in this application of it. But I regard the words between brackets as ſpurious from the margin. By miſtake, the word *hands* is within brackets, and in *Italic*; which ſhould not have been.

V. 3. See *Wetſtein* on this verſe.

V. 4. *dip their hands in water*: βαπτισωνται: literally—*dip themſelves*, whether the *whole body* or any *part*.

V. 7. *worſhip*: σεβονται. This but ill expreſſes the meaning of the word, but our language cannot reach it without a *peri-*

a *periphraſis*. *In vain do they profeſs a religious veneration for me.*

V. 9. *entirely*: καλως: much fruitleſs obſervation has been waſted on this word: ſee my *Silva Critica*, i. ſect. 57.

V. 10. *revileth*: made applicable in this uſe of it by our ſaviour to every *harſh* and *unkind* ſaying.

V. 19. The meaning of this aukward paſſage is perfectly intelligible; and that is the main point. I have given the tranſlation according to my ideas of the *phraſeology*; but ſhall defer a further diſquiſition to a properer place for theſe *minutiæ* of *verbal criticiſm*. See my *Silva Critica*, part v. on the place.

V. 22. *exceſſive deſires*: πλεονεξιαι: this is the proper ſenſe of the word in all places of the N.T. and is only accidentally true of *covetouſneſs*.

unchaſtity: ασελγεια. *Dr. Johnſon* furniſhes good authorities for this word; and no other in our language would adequately repreſent the original.

an envious eye: οφθαλμος πονηρος. This is undoubtedly the true meaning.

Non iſtic OBLIQUO OCULO *mea commoda quiſquam*
Limat: Hor. Ep. i. 14. 36.

i. e. an *envious* eye: compare Od. ii. 2. fin.

arrogancy: αφροσυνη. It is certainly oppoſed to σωφροσυνη in this place, and means that diſpoſition of mind which lays claim to undue conſequence, and therefore conducts itſelf *haughtily* towards others. Compare 2 Cor. xi. 17. 21.— Our tranſlators uſe *arrogancy*, 1 Sam. ii. 3. and elſewhere.

V. 30. It muſt be evident to any reader, converſant with the ſcriptures, upon the firſt inſpection, that ſomething is amiſs with this verſe, as it is repreſented in our bibles. *To be laid on a bed* is, in the *New Teſtament* and other authors, a concomitant of *ſickneſs*, not of *health*: ſee Matt. ix. 2 Luke v. 18. Acts v. 15. and elſewhere. Again, the clauſes are tranſpoſed, as I exhibit them, in ſome MSS. and all the

ancient verſions: but we are indebted to the *Æthiopic* tranſlator, who will often befriend us, for the word, which I have inſerted: a word, that removes every difficulty, and makes the paſſage unexceptionable: compare v. 15. Luke viii. 35.

V. 33. This arrangement of the words is authoriſed by ſeveral MSS. is conſonant to the action of *opening*, with which it is now connected, (ſee viii. 23. John ix. 6. 17.) and is admitted by the *Syriac*, *Arabic*, and *Æthiopic* verſions.

V. 34. *be thou opened:* i. e. in thine *ears* and *tongue*. The *Greek ſingular* might have ſuited the *neuter plural* ωτα: but the *Syriac verb* is the *ſecond perſon ſingular*.

Ch. viii. v. 8. I alter the expreſſion of this verſe, and of many others, merely to avoid the clumſineſs and ambiguity, ariſing from the different application of the *nominative—they*—in our verſion: but I ſhould weary the reader and myſelf by minutely inſiſting upon theſe, not trivial, but obvious, corrections.

V. 11. *to diſpute:* συζητειν: ſo I render the word elſewhere, and ſo our tranſlators ſometimes.

V. 18. The conſtruction here given is certainly preferable, and ſo obvious, that one cannot but wonder, how our tranſlators could overlook it.

V. 23. If αυτω be the right reading, it means *upon him* in that particular part, viz. *his eyes:* but I had conjectured αυτου, which ſome MSS. confirm, with the *Syriac* and *Vulgate*. The *Æthiopic* ſeems to have omitted the *pronoun* altogether, though the *Latin* verſion in the *London Polyglott* unneceſſarily inſerts it: and this method of reading the paſſage I believe to be genuine.

Doſt thou ſee any thing: ει τι βλεπεις; ſee the ſame form, Luke xxii. 49. and note Matt. xxv. 26. And who does not prefer this natural and lively reading to the received

one?

one? It has the ſanction of the *Arabic*, *Coptic*, *Æthiopic*, and *Perſic* tranſlators.

V. 24. Or—*like walking trees*: ὡς δενδρα περιπατουντα. Nothing, in my judgement, can be plainer, than that the ſenſe of the paſſage abſolutely requires this reading. Several of the ancient verſions would admit it, but the *Æthiopic* will admit no other.

Bp. Pearce prefers tranſlating αναβλεψας by *he ſaw again*—inſtead of—*he look't up*: and ſo in v. 25. But ſurely it is much preferable to ſuppoſe the blind man turning his eye-balls up to heaven in queſt of light, according to the account given by our great poet of himſelf:

\- - - - - - - - - - - - - *but thou*
Reviſits't not theſe eyes, that ROLL *in vain*
To FIND *thy piercing ray, and find no dawn.*

V. 31. *to be ſcornfully rejected*: αποδοκιμασθηναι: i. e. φαυλισθηναι, εξουδενωθηναι: for by theſe three words the LXX occaſionally repreſent the *Hebrew* מאס. Our tranſlation has not given force enough to the term in this application.

V. 32. *took him aſide*: προσλαβομενος: literally *taking to himſelf*: and the next verſe ſeems to prove, that I have affixed the true meaning to the word here and in St. Matthew xvi. 22.

V. 33. *get thee behind me*: υπαγε οπισω μου. I adhere to the literal tranſlation here: for Jeſus ſeems to have ſpoken theſe words during the action of turning his back upon him. As if he had ſaid: "With thoſe ideas thou art unworthy to *follow*, or *accompany*, me:" i. e. to be my diſciple: Matt. iv. 38. &c.

mindeſt: φρονεις: ſee our common tranſlation, Rom. viii. 5. and elſewhere.

V. 38. *theſe my words*: τους εμους λογους: referring particularly to what had juſt paſſed between *Peter* and himſelf—*ſhame of a crucified Meſſiah*, becauſe of the *ſervile* and *ignominious* character of that ſpecies of puniſhment. Hence Rom. i. 16. Heb. xii. 2. 1 Pet. iv. 16.

Ch. ix. v. 3. I follow the arrangement of words given us by the *Coptic* tranſlator, which has every ſymptom of genuineneſs upon it; being at once more natural, more forcible, and more elegant.

white: λευκα: ſo I tranſlate here, becauſe of what follows: though it is much too tame a word. In modern language I would render: *Of a* VIVID WHITENESS, *beyond the ſkill of any fuller upon earth to whiten.* They, who recollect the appearance of the ſnow with the ſun upon it, eſpecially after a froſt, will feel the great beauty and juſtneſs of the compariſon.

V. 9. *no one:* μηδενι. It may be as well to obſerve, for the ſatisfaction of thoſe, who ſcrupulouſly require a reaſon for every variation, that I always render this word and ουδεις by *no one*, and not—*no man.* That inſertion of the word *man* has ſometimes corrupted the entire propriety and pertinence of a paſſage; as for example in Rom. xiv. 4.

V. 10. *diſputing with themſelves:* προς εαυτους συζητουντες. There can be no doubt, I think, of this conſtruction: ſee i. 7. Luke xxii. 23. and elſewhere. And εκρατησαν· *they laid hold on*, or *caught at*, as ſomething ſingular and unexpected, that ſurpriſed them and engaged their attention. None of the old tranſlators ſeem to have been aware of either of theſe proprieties, which I preſerve.

V. 12. I read, και καθως, inſtead of και πως: a correction, which the ſcope of the paſſage and the integrity of conſtruction would demand, were there no other authority to ſupport it: but the *Syriac* tranſlator thus read the paſſage, and the *Vulgate*; and ſome of the reſt differently from the received text, which argues a corruption of it. See too the report of the MSS. in *Weſtein.* And let the reader judge, whether this is not preferable to *Dr. Owen's* clumſy method of adjuſting the place in *Bowyer.*

V. 15. *were greatly ſurpriſed:* εξεθαμβηθη: i. e.—I apprehend, *agreeably* ſurpriſed: as if it had been—εξεστη—εξεπλαγη—or εσεισθη: words, ſignifying *emotion* in general from whatever

ever cauſe of *joy* or *ſorrow*. See *Suidas* in Εκθαμβος: *Heſychius* in Εξεστην: Matt. xxi. 10. Acts iii. 10. Some of the old verſions underſtand the word as implying *terror*, which appears to me a worſe idea than the *great amazement* of our own.

V. 18. *daſheth him againſt the ground*: ῥησσει: ſee *Wetſtein*: and ſo moſt of the old tranſlators.

waſteth away: ξηραινεται. I look upon this word to be equivalent in this place to the uſe of αναινομαι among the elegant authors of *Greece*, which probably thoſe acquainted with them will at once acknowledge. See Pſalm ci. 5. LXX, and my *Silva Critica*, i. p. 53. and the note on the *Philoctetes* of *Sophocles*, ver. 934, in my Selection of *Greek Tragedies*.

V. 23. I have ſupplied the ſenſe of this verſe according to my idea of the conſtruction: but the *phraſeology* is peculiar and ſuſpicious. Mere *philological* remarks, however, which would carry theſe notes beyond their bounds and beſide their intention, I reſerve for another opportunity.

V. 29. *can be produced*: δυναται εξελθειν. What is not much unlike this ſenſe, the ſame word has in Matt. ii. 6. and ſuch paſſages. See alſo Luke viii. 46. Matt. xv. 18. *Mark* has obſcured the anſwer of our Lord by retrenching a material part of his predeceſſor's account. I incline to *Bp. Pearce's* interpretation of this place, which, I own, appears to me as ſtrange and inexplicable as any in the whole *New Teſtament*.

V. 30. I could not convey the full and preciſe meaning of the original, which I eſteem the firſt object of every tranſlator, without this inverſion of the clauſes.

V. 37. A rigid adherence to the words of this and the following verſe could not have failed to perplex the ſenſe, and miſlead the *Engliſh* reader.

V. 38. The ancient verſions are unanimous in omitting one of theſe tautologous clauſes, and very properly. I have not heſitated to follow their authority, ſanctioned alſo by MSS.

V. 38—40. I have enclosed these three verses in a *parenthesis*. They strangely interrupt the order of our Lord's discourse: and should be placed either after ver. 32 or at the end of the chapter.

V. 43. Upon the authority of most of the versions I have omitted the words το πυρ το ασβεστον: which surely sufficiently proclaim their own spuriousness, as a mere interpretation of the concomitant expression.

Ch. x. v. 1. *according to his custom*: ως ειωθει: see our version at Luke iv. 16.

V. 22. *deeply affected*, or *confounded*: συγχυσας: we should say—*he was thunder-struck*: see Ezek. xxxii. 10. where, as in other places, the LXX use the word to represent the *Hebrew* שמם.

V. 30. *a hundred times over*: εκατονταπλασιονα: this is the true sense of the passage both here and in *St. Matthew*. Concerning the peculiarity of this mode of expression, see on this text my *Silva Critica*, part ii. sect. lxxxiii. at Matt. xxvi. 29.

V. 46. There can be no possible doubt of the words υιος Τιμαιου being an interpolation of some conceited scribe, who had a mind to shew that he knew the meaning of the *Syriac* word. For our *evangelist* to say, *Bartimeus, son of Timeus*, were the same as if an *Englishman* should say at once, *He was William's son, son of William*—of the same person. See note on John xx. 16.

Ch. xi. v. 4. *in the open street*: επι του αμφοδου: where the road had no termination, but continued *both ways*, backward and forward: *the high way—the public street*. See *Wetstein*, and *Hesychius*.

V. 6. I understand the full construction to be this: και αφηκαν αυτους λυσαι τον πωλον: see v. 19. 37.

V. 13. *the season of gathering figs*: καιρος συκων. No scholar will dispute the propriety of this translation. So the ὁ καιρος

ωρα των καρπων—Matt. xxi. 34. *is the time of pulling grapes.* See alſo Luke xx. 10. And the reaſon why the *article* is omitted in the original—*a* time of figs—is, becauſe there are *two* ſeaſons of ripe figs in a year in *Judea*, and all other warm *latitudes*.

And the other difficulty is removed (ſee my note on the *Trachiniæ* of *Sophocles*, verſ. 1139.) by ſuppoſing a *hyperbaton*, or a ſentence not quite in it's natural order and proper place: an irregularity of compoſition very common in the beſt authors: which, however, ſeems better removed in a tranſlation. It may not be amiſs to produce a few inſtances for the ſatisfaction of the ſcrupulous from the ſacred books, without calling in *heathen* authors, who furniſh examples in abundance.

In xii. 12. of our *evangeliſt* we read thus: *And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them.*

Here it is manifeſt, that the reaſon, aſſigned in the laſt clauſe, is connected in ſenſe with the *firſt*, and not with the *ſecond* clauſe, which it follows in the writer's arrangement of the paſſage. The regular order would have been this: *And they ſought to lay hold on him, for they knew that he had ſpoken the parable againſt them; but feared the people.*

Again xvi. 3. 4. *And they ſaid among themſelves: Who ſhall roll us away the ſtone from the door of the ſepulchre? And, when they looked, they ſaw that the ſtone was rolled away: for it was very great.*

Who does not ſee that the reaſon aſſigned—*for it was very great*—belongs to the queſtion of the women in v. 3. and to the former part of v. 4. with which it is connected? See alſo the notes below on Luke xiv. 14. Acts xviii. 9. 10. xxviii. 2. and Luke vi. 4.

V. 17. *was teaching:* εδιδασκε: it is plain from this, that he had been teaching upon other ſubjects or enlarging on this, and did not content himſelf with this quotation from the *Old Teſtament* on the occaſion.

V. 19. *he went out as uſual:* ἐξεπορευετο: this power of the *imperfect tenſe* is well known to thoſe converſant in the *Greek* language: ſee my note on *Virgil's Georgics*, ii. 460, and *Silva Critica*, i. p. 17.

V. 26. I have omitted this verſe on the authority of the *Æthiopic* and *Coptic* verſions, and ſome MSS. The reader muſt obſerve, that ſuch authority is much ſtronger in proof of interpolation, than the conſent of all the other verſions and MSS. in behalf of their genuineneſs, for this plain reaſon: So many additions have been made by tranſcribers and others from the other goſpels to complete, what appeared to them, a deficiency in the reſt, that we are under no difficulty of accounting for this addition, when we find the ſame paſſage in *Matthew*, and in the ſame connection; but no argument can be urged, why any tranſcriber or tranſlator ſhould omit a verſe like this, of unexceptionably good ſenſe, and interfering with no controverted point, if they found it in the copies, which they followed.

V. 32. *we are in danger from*, or *afraid of*: φοβουμεθα. So I read with ſome MSS. the *Arabic*, *Æthiopic*, *Coptic*, and *Vulgate* verſions. It is incredible, that any author in his ſenſes could write εφοβουντο in this paſſage. The word may have been tranſplanted here from Luke xxii. 2.

Ch. xii. v. 4. *ſpeedily ſent him away*: εκεφαλαιωσαν και απεσ-τειλαν: ſee my explanation of this paſſage in it's order in the *ſecond part* of my *Silva Critica*; ſect. lxxxvi.

V. 13. *by queſtions*: λογῳ. This ſenſe appears moſt conformable to the words, both here and in the parallel paſſage of *Matthew*.

V. 25. The *oriental phraſeology* is very improperly followed here in our tranſlation; becauſe it confines, according to the *grammatical* conſtruction of our language, this *general* obſervation of our Lord to the *ſeven brethren*.

V. 32. The aukwardneſs of the original muſt be apparent to every judicious reader. I follow the *Arabic* and *Æthiopic* tranſlators.

tranſlators. This, no doubt, is the proper order of the words: Καλως ειπας, διδασκαλε· ὁτι επ' αληθειας εἰς εσ͂τι Θεος.

V. 33. *the whole burnt-offerings:* των ὁλοκαυτωμἀτων: i. e. *the* offerings of the ſame *Jewiſh* law. The *article* cannot properly be ſuppreſſed.

Ch. xiii. v. 9. *be preſented:* σταθησεσθε: ſee our verſion, Acts xxiii. 33.

V. 15. The common tranſlation of this verſe makes the direction of our Lord tautological and abſurd. This is evident: and the propriety of my tranſlation will immediately appear from conſidering the ſtructure of the houſes in *Judea*, which has been partly explained before in a note on ii. 4. A *ladder*, or *ſtair-caſe*, ran along the ſide of the houſe, by which a man might go down from the top *into the ſtreet*; and there was a kind of trap-door on the roof, through which he could go down *into the houſe*. Our Lord adviſes them to make the beſt of their way along the walk on the houſe-tops, and get out of the city-gates, as faſt as poſſible; and neither to enter the houſe at the *ſtreet-door* by going down the ſides, nor *immediately* through the door in the roof. It is plain then, that the words εις την οικιαν, and αραι τι εκ της οικιας αυτου, belong equally to both *verbs* καταβατω and εισελθετω.

V. 27. Literally—*out* of the four winds: i. e. *out of the countries* that are under them.

V. 31. For this turn of the paſſage and of the parallel verſe in *Matthew*, ſee note on Matt. v. 18.

Ch. xiv. v. 3. Concerning this paſſage ſee my *Silva Critica*, i. ſect. 57. where it is explained at large.

V. 15. *ſpread with carpets:* εσ͂τρωμενον: or whatever elſe the circumſtances of the tranſaction may require. So Theoc. xv. 127.

ΕΣΤΡΩΤΑΙ κλινα τῳ Αδωνιδι τῳ καλῳ αλλα:

doubtleſs with the πορφυρεοι ταπητες juſt mentioned before in that poet.

LECTIS

LECTIS STERNENDIS *ſtuduimus*: Plaut. Stich. v. 3. 5. The word is applied to *bed-cloaths* in Acts ix. 34.

V. 19. I have omitted the clauſe, *And another ſaid, Is it I?* a mere idle repetition, inconſiſtent with the tenour of the paſſage. So too the ancient verſions, and ſome MSS.

V. 20. *dipping his hand*: ἐμβαπτομενος. The *verb*, being in the *middle voice* without a *ſubſtantive* after it, comprehends in it's ſignification the *whole body* or ſome *part* of it. The caſe itſelf leads us to ſupply *the hand* on this occaſion: concerning which propriety, ſee my *Silva Critica*, i. p. 37.

V. 21. *is going to ſuffer death*: ὑπαγει. This is, beyond all controverſy, our ſaviour's meaning, though he chooſes, for reaſons elſewhere aſſigned by himſelf, to ſpeak with ſome degree of obſcurity and concealment. See xxii. 22. Luke xiii. 33. and on John viii. 14. and the note on the parallel place of *Matthew*. The correſponding term הלך has the ſame ſenſe in the *eaſtern* languages: as οιχομαι perpetually in *Greek* authors. This ſort of *euphemiſmus* in ſpeaking of *death* was univerſal among the ancients. See *Silv. Crit.* iv. p. 106.

V. 31. *O! my maſter.* This is an excellent addition of the *Syriac* and *Perſic*.

V. 33. *conſternation*: ἐκθαμβεισθαι. This word has not all the ſimplicity that I could wiſh: but it ſo entirely and happily expreſſes the original, which no other ſingle word, that I know, would expreſs, that I could not forbear to uſe it. I have placed it laſt merely to conſult the harmony of the clauſe; an object which our tranſlators purſued with attention and ſucceſs.

V. 35. *that afflicting moment*: ἡ ὡρα: ſee my *Silva Critica*, part iv. p. 98.

V. 36. The ſame obſervation is applicable here, which was made at x. 46. *Chriſt* certainly could not uſe both words. If ὁ πατηρ be genuine, it is the explanation of the *evangeliſt*, in a parentheſis; which would ſo interrupt and flatten this pathetic part, that, I am perſuaded, every reader

of

of ſenſibility will rejoice at the ſuppreſſion of it; after the example of the *Perſic* and *Arabic* verſions.

V. 38. I underſtand the clauſe: ἵνα μὴ εἰσελθητε εἰς πειρασμὸν— both here and in *Matthew*, to be immediately connected with προσευχεσθε, as the proper *ſubject* of their prayers at that time, not as the *conſequence* of them; which is the ſenſe of our tranſlation.

V. 41. *It is all over*, or *it is done*: ἀπεχει. This is properly ſo rendered by *Dr. Campbell*. So *Anacreon*: ΑΠΕΧΕΙ· βλεπω γαρ αυτην: and others.

V. 45. *Maſter*: ῥαββι. The *Coptic*, *Æthiopic*, and *Vulgate* do not repeat the word. More properly, in my opinion.

V. 51. *about his waiſt*: επι γυμνου: literally, *about his naked neſs*. It was probably one, who lived cloſe by, and had been ſuddenly rouſed from his bed by the noiſe.

V. 54. Several of the ancient verſions and ſome MSS. give this arrangement of the words at the concluſion of this verſe. Without the tranſpoſition, προς το φως may be juſtly connected with both *verbs*. This alteration, however, in the poſition of the clauſe, whether neceſſary or not, proves that they, who adopted it, ſaw a propriety in the paſſage; which is of ſome conſequence. By joining the words—*by the fire*—or—*by the light*—with the former *verb*, as I have done, we diſcover the beauty of the 67th verſe, where the *maid-ſervant*, after *looking upon* him, ſeems to have been enabled to diſtinguiſh him by *the light*: for we are there reminded of the ſituation, in which *Peter* was ſitting.

V. 56. *ſufficient*: ισαι. The ſequel and the parallel paſſage in *Matthew* eſtabliſh this ſenſe of the word. We might ſay: *Their teſtimony was not* EQUAL *to the purpoſe in view*: *ad rem efficaces* as *Antipho*, in apol. p. 634. ed. *Reiſke*, ought to be underſtood: ει δε τις τα εικοτα αληθεσιν ΙΣΑ ἡγειται ΚΑΤΑΜΑΡΤΥΡΗΣΑΙ μα: i. e. *ſimilia veris*; for αληθεσιν muſt be referred to εικοτα and not to ισα: of which the editor ſeems not to have been aware.

V. 57. The original is more accurate here than in *Matthew*:

thew: ſee my note on Matt. xxvi. 51. One would think from this account, that the word, added in this place to the original expreſſions of our Lord in John ii. 19. was intended to point out in what the *falſehood* of this teſtimony conſiſted. The want of this explanation makes *Matthew's* text, as it now ſtands, defective. Our Lord's declaration was obſcure, and probably unintelligible, to theſe witneſſes, who did not maliciouſly miſrepreſent it, though their deſign in relating it was malicious.

V. 59. *ſufficient:* ισα: I have above preferred this ſenſe. If any ſhould prefer the old tranſlation, and can diſcover in the hiſtory thoſe reaſons for a preference, which do not occur to me, I will not grudge him a paſſage, that illuſtrates his acceptation of the word. In Dorv. Charit. p. 74. lin. 20. is this ſentence: ΑΝΩΜΑΛΩΝ δε των γνωμων οντων, ουδεν επεκυρωσεν ὁ βασιλευς.

V. 69. *The ſame maid-ſervant*, or *that maid-ſervant:* ἡ παιδισκη. Such is the preciſe import of the words, even without παλιν, which might only imply a *repetition* of the queſtion, whether from the ſame perſon or not. In this manner all the old tranſlators underſtood the paſſage, except the *Coptic* and *Arabic:* they read αλλη and omit παλιν, with a view, as appears to me, of reconciling this account with that of *Matthew*, in which they have proceeded one ſtep farther than was neceſſary.

V. 72. *he began to weep:* επιβαλων εκλαιε. See this aſcertained in my notes on the place in *Silva Critica*, part ii. ſect. ci. Our idiomatic phraſe—*he fell a weeping*—would be thought too familiar; but no other comes up to the original.

Ch. xv. v. 3. The clauſe—*but he anſwered nothing*—does not reſt upon ſufficient authority, either of MSS. or verſions: and the reaſoning on xi. 26. is fully applicable here alſo.

V. 24. *they parted:* διεμεριζον. The power of the *imperfect tenſe* in this place cannot be preſerved without a circumlocution: *They were buſied in parting his garments.* The frequent

uſe of this tenſe gives our *evangeliſt's* hiſtory, on many occaſions, a degree of clearneſs, and exactneſs, and animation, above that of his predeceſſor.

V. 31. None of the *orientaliſts* have connected προς αλληλους with ελεγον, as our tranſlators have improperly done, contrary to the plaineſt conſtruction of the paſſage.

V. 42. I have given this turn to the verſe with a view of avoiding *Bp. Pearce's* objection: though the *evangeliſt* may be eaſily allowed to uſe the word *evening*—for *late in the afternoon.*

V. 44. *wondered that he ſhould be dead:* εθαυμασεν ει τεθνηκε. So *Macedonius* in his 10th *epigram* in *Brunck's Analecta:*

Την Νιοβην κλαιουσαν ιδων ποτε βουκολος ανηρ
ΘΑΥΜΕΕΝ, ΕΙ λειβειν δακρυον ΟΙΔΕ λιθος.

Ch. xvi. v. 1. A literal verſion here, to convey the full meaning of the original, is not practicable. The following ſeems to me an exact repreſentation of the paſſage: "Now, "after the intervening ſabbath, Mary Magdalene, and Mary "the *mother* of James, and Salome, came to the tomb with "the ſpices, which they had bought, to anoint him, very "early on the firſt day of the week."

V. 9. I follow the connection of words recommended by *Suidas* in the word πρωϊ, as it ſeems to me judicious: for the *evangeliſt* could not intend to ſpecify the preciſe time of the *reſurrection*, which he does not appear to have known; but the time of our Lord's appearance to *Mary Magdalene.*

V. 12. *dreſs:* μορφη. I think there is ſufficient reaſon for this tranſlation from Matt. xvii. 2. Luke xxiv. 16. John xx. 15. and from conſidering the great improbability that his features ſhould undergo any alteration.

V. 20. *thoſe very miracles:* των σημειων. Such is the power of the *article* here, referring to thoſe ſigns ſpecified above in v. v. 17. 18. And rather *by the accompanyment*, than *by the preſence*, if the word had a ſuitable complexion for the character of ſuch a verſion.

NOTES

NOTES

ON

ST. LUKE.

CHAP. i. ver. 6. *without blame:* αμεμπτοι: uſed for the *adverb*, according to the cuſtom of that language: but as *blameleſsly* would be a harſh word, and *blameleſs* is aukwardly ſeparated from the ſentence in our verſion, I have ſubſtituted *without blame*.—Many of my leſſer variations have been adopted for ſimilar reaſons, of which it would be tedious to give an account.

V. 9. The clauſe, *according to the cuſtom of the prieſthood*, belongs to the word *lot:* which is left doubtful in our verſion.

V. 14. *John* ſeems the moſt natural *nominative* to the *verb*.

V. 17. The proper purport of the beginning of this verſe is not at all conveyed in our verſion, and ſcarcely can be without a circumlocution. To be *before God* means here, as in v. 15. and 19. to be in the character of a *divine teacher or meſſenger:* and in this character *John* was to *go before* ſome other perſon.

righteouſneſs: δικαιων: or *righteous things:* and this *appointed* or *prepared people* is otherwiſe deſcribed, but in equivalent terms, as appears to me, in Titus ii. 14. And theſe alterations, I truſt, make the paſſage ſomewhat more intelligible and ſatisfactory.

V. 22.

V. 22. *making ſigns:* διανευων: ſee our tranſlation in v. 62. John xiii. 24.

V. 24. *kept the matter ſecret:* περιεκρυβεν εαυτην: i. e. εκρυβε τα περι εαυτην. So the *Arabic* tranſlator expreſsly—*concealed her pregnancy:* from the ſame affection of mind, I preſume, which our *evangeliſt* has ſo well deſcribed in xxiv. 41.

Juvencus, i. 50. ſaw the expreſſion in the ſame light, and ſpeaks more poetically than uſual:

Anxia ſed ventris celabat gaudia conjux,
Donec quinque cavam complerent lumina lunam.

V. 25. I underſtand this to be ſpoken with a degree of doubtfulneſs and heſitation, properly expreſſed *interrogatively:* ſee Matt. xxvi. 40. and other places. And ſo the *Æthiopic* tranſlator ſeems to have taken the paſſage, as appears from comparing his expreſſion on ſimilar occaſions.

V. 28. *gracious woman:* κεχαριτωμενη: i. e. *excellent, amiable woman:* ſee *Bp. Pearce* and *Wetſtein*, and note ii. 40.

moſt bleſſed of women: ευλογημενη εν γυναιξιν: a form of the *ſuperlative degree* in the *Hebrew* language. So Pſalm xciv. 8. αφρονες εν λαω: i. e. αφρονεσταιοι λαου: and Cant. i. 8. η καλη εν γυναιξι. Of this kind is that phraſe in the beautiful fragment of *Callimachus:*

- - - - - - ιθι, πρηεια γυναικων,
Την οδον, ην ανιαι θυμοφθοροι ου περωσι.

See alſo my *Silva Critica*, i. ſect. 45. and my note on the *Alceſtis* of *Euripides*, v. 467.

But thewords would be more properly rendered: *Hail thou, the moſt* CELEBRATED *of women:* compare Prov. xxxi. 30. LXX and below, v. 48.

V. 29. The word ιδουσα has appeared impertinent to ſome readers, and thence been omitted in ſome MSS. *Wetſtein* and *Grieſbach*, who ſeem to retail theſe reports from others, who knew as little of the matter as themſelves, pretend that the *Coptic* verſion alſo omits the word: which is not true, as even the *Latin* tranſlation in *Wilkins* might have inſtructed them.

V. 35.

V. 35. All the *orientaliſts*, except the *Coptic*, inſert the *copulative and* before the laſt clauſe of the verſe. Whether they exactly followed their copies in this particular, I cannot undertake to determine; but am ſure, that they have properly repreſented the ſpirit of the *evangeliſt*. Thoſe, who have attended to the peculiarities of *Hebrew* compoſition, will ſee, that this addreſs of the angel is conducted in correſpondent ſentences, two and two; and that the *paralleliſms* would be incomplete without this *copulative*.

V. 43. *why is this?* ποθεν μοι τουτο; the μοι is an elegance of the *Attics*, not retained in our language but in *colloquial vulgariſms*: as for inſtance: *He'll run* YOU *ten miles in the hour*. The *Æthiopic* turns the phraſe very well: *And who am I, that the mother*. Ποθεν—*why*: as in this *epigram*:

ΕΙΠΕ ΠΟΘΕΝ συ μετρεις κοσμον και πειρατα γαιης;

V. 48. *he lookt with favour*: επεβλεψε: ſee ix. 38. James ii. 3. like the *reſpicio* of the *Latins*.

V. 54. *kindneſs*: ελεους: this idea better ſuits the word than *mercy* in moſt caſes: and ſo the equivalent *Hebrew* terms חנך and חסד.

V. 58. *kins-folk*: συγγενεις: ſo our tranſlators, ii. 44.

V. 70. *from the firſt*: απ' αιωνος—or *of old*: literally—*from the age*.

V. 72. I look upon the clauſe *with our fathers*, as belonging to both ſentences. This is common, both with reſpect to entire *clauſes* and *epithets*.

V. 78. Let the reader judge whether my arrangement of this paſſage, which much better ſuits the original, be not far more elegant and in all reſpects ſuperior to the old tranſlation. *Thou, child! wilt be a teacher*——THOU WILT BE *a day-ſpring from the ſky*.—And with what beauty and propriety is *John*, the *forerunner* of our Lord, ſtiled *the dawn of day*, that uſhers in the *riſing of the ſun of righteouſneſs!* And the concluding words—*to guide our feet into the way of peace*—is a comprehenſive clauſe, after the manner of *Hebrew* poetry, belonging equally to the former ſentence beginning at—*And*,

thou, child!—and the latter, beginning at *a day-ſpring from the ſky:* for the people, ſpoken of in the former, are the *Jews*; and in the latter, the *Gentiles*.

V. 80. *public appearance:* αναδειξεως: or *his appointment as a preacher*, which is this author's uſe of it in x. i. Acts. i. 24. and ſo *Juvencus*, i. 130. in ſome good verſes.

Exin ſecretis in vallibus abdita ſemper
Vita fuit puero, donec, poſcentibus annis,
VATIS AD OFFICIUM *pleno pubeſceret ævo.*

Ch. ii. v. 7. See *Bp. Pearce.*

9. *a heavenly brightneſs*, or *glory:* δοξα κυριου: or a *divine brightneſs*, or a *very great brightneſs:* ſee note on vii. 25. This is one of thoſe *oriental* forms of ſpeech, that occur ſo frequently in the ſacred volumes. I look upon πιστιν Θεου in Mark xi. 22. in the ſame light, as ſignifying *a great and extraordinary degree of faith:* but readers in general will not reconcile themſelves to theſe ſubſtitutions. See *Silva Critica* ii. ſect. lxxvii. and compare what *Pharaoh* ſays, Gen. xli. 38.

So in our own language: *Pope's Eloiſa:*

From opening clouds may ſtreams of GLORY *ſhine.*

V. 14. Though the reading ευδοκιας does not reſt on ſuch good *external* authority as ευδοκια, yet the evidence of it's genuineneſs from the context itſelf appears to me deciſive. According to our old tranſlation, which adopts the common reading, the verſe evidently runs out into a ſupernumerary clauſe, inconſiſtent with the *paralleliſm* and eſſential conſtitution of ſuch paſſages; whereas in my verſion a complete correſpondence of parts may be obſerved. *Glory*, and *benevolent reconciliation—the higheſt heavens*, and *earth—God*, and *men*—are clauſes that mutually anſwer to each other. Or we might render—*And on earth peace to men of his good pleaſure*—that is —*to men that pleaſe him.* Compare to this effect, Epheſ. i. 5. 9. 2 Theſſ. i. 11. Rom. i. 16. &c. And ſo *Juvencus*, i. 173.

Gloria

Gloria ſupremum comitetur debita patrem :
In terris JUSTOS HOMINES *pax digna ſequatur.*

He ſaw clearly the propriety of only *two* members to the ſentence. The *copulative* και before εν, which ſome of the ancient verſions have expreſſed, was, no doubt, an interpolation to accommodate their imperfect apprehenſions of the paſſage.

V. 15. *let us croſs the country :* διελθωμεν : a very proper expreſſion for men in fields, at ſome diſtance probably from the high-road, or deſirous of going the ſhorteſt way.

V. 19. *carefully obſerved :* συνετηρει : ſee note on Mark vi. 20.

V. 32. literally—*the manifeſtation of the Gentiles :* αποκαλυψιν εθνων : i. e. *to reveal*, or *diſplay*, or *make them known*, who before ſat in *darkneſs*, unſeen and unknown : ſee i. 79. and Rom. viii. 19.

to illuminate : δοξαν : ſee note v. 9.

V. 40. I omit πνευματι as a manifeſt interpolation from i. 80. at the inſtance of ſome MSS. and verſions ; for, if being *ſtrong in ſpirit* be nothing more than *improving in underſtanding* as he advanced in *age* (as v. 52.), of which meaning I have no doubt) then is it *tautology* with what immediately follows.

V. 40. *a divine*, or *extraordinary*, *comelineſs*—or *gracefulneſs :* χαρις Θεου : ſee note on v. 9. and on iii. 6. I have no doubt myſelf about this ſignification of the phraſe. It is the θεσπεσιη χαρις of Hom. Od. Θ. 19. Our *evangeliſt's* idea is thus expreſſed by Virgil Æn. v. 344.

Gratior et pulchro veniens in corpore virtus.

See *Silva Critica*, iv. p. 44.

V. 49. *my father's houſe :* τοις του πατρος μου : ſo Sirach. xlii. 10. Theoc. ii. 76. xxiv. 80. and others perpetually. " How could ye be at a loſs, where to find me ? *Where* is a *ſon* to be found, but in his *father's houſe ?*"

V. 52. The *Syriac*, *Perſic*, *Arabic*, and *Coptic* tranſlators have very properly ηλικια before σοφια.

Ch. iii. v. 6. *this ſalvation of God:* i. e. *this* EXTRAORDINARY *reſtitution of things.*

V. 14. See a good account of the *phraſeology* of *John's* anſwer in *Wetſtein.* It is eaſier to diſcover the meaning, than to expreſs it preciſely in plain *Engliſh* words. He cautions *them* againſt *a rude and arbitrary abuſe of authority:*—as he did the *tax-gatherers* againſt that common miſdemeanour—*the inſolence of office.*

V. 23. *as was ſuppoſed:* ὡς ἐνομιζετο. I have followed the old tranſlation, though I rather think it erroneous; and am of opinion, that the *evangeliſt* is indirectly apologiſing for introducing to his *gentile* readers, for whoſe particular uſe he compoſed his hiſtory, a *Jewiſh pedigree*, which they would not eſteem as very intereſting to themſelves; though, by carrying it up to *Adam* and *God*, he intimates the equal right of *Gentiles* with the *Jews* in the *Meſſiah.* We ſhould render —*Being, according to the cuſtom of pedigrees among them, the ſon of Joſeph*, and ſo on. And this is conformable to our author's own uſe of the word in Acts xvi. 13. and of other good writers in a great abundance of paſſages, ſo that no detail of them is neceſſary. See *Bp. Pearce.*

Ch. iv. v. 2. I connect the words *forty days* with the former *verb*, after the example of the *Vulgate, Syriac, Perſic*, and *Æthiopic* verſions.

Some MSS. read εν τη ερημω· a good interpretation at leaſt of the preſent reading, and proving the author of it to have diſcerned the power of the *imperfect tenſe* ηγετο.

V. 3. *a ſon of God:* υἱος Θεου: i. e.—a perſon bearing a divine *character*, or *commiſſion:* ſo Matt. xiv. 33. xxvii. 40. 54. which is very diſtinct from the ſpecific confeſſion of *Peter* in Matt. xvi. 16. It is a ſimilar form of ſpeech to thoſe mentioned in note on ii. 40.

V. 13. *for a (ſhort) time:* αχρι καιρου. *Heliodorus*, Æthiop. p. 177. ed. Bourd. uſes a ſimilar expreſſion: Αλλ', ω γλυκεια και

ΑΧΡΙΣ

ΑΧΡΙΣ ΩΡΑΣ δυγατηρ: with which compare my note on Matt. viii. 13. And *Homer* Il. B. 299.

Τλητε, φιλοι, και μεινατ' επι χρονον:

where the *ſcholiaſt* ſays: υπομεινατε χρονον ΟΛΙΓΟΝ δη τινα.

V. 18. *The ſpirit of the Lord:* πνευμα κυριου: more properly *a ſpirit:* i. e. *a divine commiſſion.*

V. 22. The word εμαρτυρουν has, in this application, a notion of *applauſe*, or *commendation*, mixed with it: and ſo in various paſſages of St. *John's* goſpel. Thus *Ælian*, Var. Hiſt. i. 30. Πολλακις γουν αυτω και ὁ Πτολεμαιος ΕΜΑΡΤΤΡΕΙ, και ελεγεν· Ω αγαθη κεφαλη—κτλ. vide locum. And it would often be better rendered, in my opinion, by *applaud*, *commend*, or *praiſe*, as well as it's *ſubſtantive.*

V. 32. *authority*—εξουσια: ſo our tranſlators render, with more propriety in my opinion, at Matt. vii. 29.

Ch. v. v. ii. *Dr. Campbell*, if I recollect rightly, tranſlates εσ'ιωτα by *aground:* which might, or might not, be the caſe for any thing conveyed by this word to that effect. No man well acquainted with the languages needs to be informed, that theſe *verbs* of *poſture* are merely equivalent in this ſort of uſe to the *verb ſubſtantive* ειναι· *to be.* Multitudes of examples might eaſily be adduced to prove this from all authors. See my note on *Virgil's Georgics*, iii. 368.

V. 10. *catch men alive:* ζωγρων: i. e. unto *life* and *preſervation*, not to *death* and *deſtruction*, like *fiſhes.*

V. 17. *the power of the Lord*—rather—*a divine*, or *extraordinary power:* δυναμις κυριου: and ſo in other places—δυναμις θεου.

V. 24. *Then he ſaid.* Moſt of the *eaſtern* verſions inſert a connecting particle before ειπε: and ſeveral at Mark ii. 10.

V. 34. *do ye wiſh:* μη δυνασθε: ſee note on Mark vi. 5.

Ch. vi. v. 9. I look upon τι in this place to be equivalent to the ἑνα λογον in Matt. xxi. 24. but it is not material, whe-

our women do in their *aprons*. See Pſalm cxxviii. 7. Prov. vi. 27. xvii. 23. *Silva Critica* iv. p. 51.

V. 40. The *imperative mood* in the *future* eſcaped tranſlators in this and ſeveral other places. Compare Matt. v. 48. x. 24. 25. Some ſcribes and others, who ſaw into the meaning of the paſſage, unſkilfully changed accordingly εσθαι into εσθω: and ſo the text is quoted in *Apoſtolical Conſtitutions*, v. 6. and by others. See *Wetſtein*.

V. 44. The thing itſelf—*a vintage*—being unknown in our country, we are in poſſeſſion of no term to expreſs the word τρυγωσι in the original.

C. vii. v. 4. παρεξη, or παρεξεις, was the reading of all the old tranſlators except the *Arabic*, and of ſome MSS.

V. 16. *hath kindly conſidered*: επεσκεψατο: ſee i. 68. Matt. xxv. 36. where the word is uſed in ſimilar ſignifications. It is the *Hebrew* פקד.

V. 22. What I have inſerted inſtead of the *pronoun—them*—is entirely neceſſary to reſcue the paſſage from it's ambiguity; which, however, might be done alſo by encloſing the preceding verſe in a *parentheſis*.

V. 25. *purple*: ενδοξῳ: more literally—*bright—ſplendid*: the ſame as λαμπρῳ: ſee my *Silva Critica*, ii. on Luke xxiii. 11. ſect. xciii. Δοξα means *brightneſs* in ii. 9. 1 Cor. 15. 41. Heb. i. 3. Rev. xxi. 23. and other places.

V. 29. *thankfully received the kindneſs of God*: εδικαιωσαν τον θεον: ſee note on Matt. vi. 1. This tranſlation ſets the paſſage in the cleareſt light to the *Engliſh* reader. The word has ſomething of the meaning, which it bears in Pſalm l. 5. and below, v. 35.

The reader muſt be careful to obſerve, that our common tranſlation ſeems to make this and the following verſe to be ſpoken by the *evangeliſt* in his own perſon, whereas they are the continuation of our Lord's addreſs, and are parallel to Matt. xxi. 31. 32.

ther we thus underſtand it, or as introductory to the queſtion.

V. 12. *the houſe of prayer:* τη προσευχη: he is ſpeaking of a place in this mountain, which they ſo much frequented, well known to the diſciples.

V. 13. See note xiii. 12.

V. 16. *the traitor:* intimating that it became as common an appendage to his name, as if it had been his ſurname; as common as *Peter* to *Simon's* name, and *Zelotes* to the other *Simon*.

V. 22. Concerning the phraſe εκβαλειν το ονομα, ſee my *Silva Critica*, part ii. on this place, in ſect. lxxviii.

V. 32. *reward:* χαρις: ſo our *evangeliſt* explains himſelf in v. 35. ſo 1 Pet. ii. 19. and *Homer* Il. I. 316.

- - - - - - - επει ουκ αρα τις ΧΑΡΙΣ ηεν
Μαρναϲθαι δηϊοιϲι μετ' ανδραϲι νωλεμες αιει.

and compare Schol. on v. 321. with Matt. v. 47. and *Silva Critica*, i. p. 42. To theſe add *Plautus*, Aul. ii. 5. 11.

- - - - - - *ſtultum et ſine* GRATIA *eſt*
Ibi rectè facere, quandò quod facias perit.

I forbear other inſtances.

V. 35. *giving up nothing for loſt:* μηδεν απελπιζοντες. I have given the obvious meaning, that ariſes out of the tenour and ſpirit of the paſſage; and reſerve the farther diſquiſitions on it's *phraſeology* for another place.

V. 37. *forgive*, or *releaſe:* απολυετε, and *impriſon* not, your *debtors:* ſee v. 34. 35.

V. 38. *will be given:* δωσουσιν. This is only the *Hebrew* form of the *third perſon plural* for the *paſſive ſingular*, common alſo in profane authors, of which I have ſpoken elſewhere. For *God* in reality is the perſon here meant. See note on xii. 20. where the nature of the paſſage compelled our tranſlators into propriety.

lap: κολπον: meaning the *large compaſs* of the *long* and *full eaſtern* garment, in which they uſed to carry things as our

V. 30. ας ἑαυτους is in conſtruction, I think, with την βουλην.

V. 37. *a ſinner*: αμαρτωλος: I follow the old verſion here, though, perhaps, no more is intended by this word than to ſignify, that ſhe was not a *Jeweſs* by birth and lineage, but of *Gentile*, or *heathen*, extraction: poſſibly, a *proſelyte* only; nor can I find any proof to overthrow this opinion. See the note on Matt. ix. 11. But this is immaterial here, as ſhe appears to have led an *immoral* life, whether *Jew* or *Gentile*.

V. 38. *behind*: οπισω. This is not intelligible without adverting to the poſture in which the ancients took their meals. They placed themſelves along the couch on their ſides, ſupported their heads with one arm, bent at the elbow (ſee Hor. Od. i. 27. 8.) and reſting on the couch; with the other they took their food, and were ſupported at the back by cuſhions. Their feet of courſe were acceſſible to one who came *behind* the couch.—And for κατεφιλει, ſee note on v. 45.

V. 39. *for*: οτι: or, in connection with the foregoing clauſe—*he would have known* THAT *ſhe is a ſinner*.

V. 42. *ſaid he*: ειπε: introduced here with elegance, after *Luke*'s manner, inſtead of the beginning of the queſtion, where the *oriental* tranſlators place it.

V. 45. *fondly kiſſing*: καταφιλουσα: ſee my *Commentary* on Matt. xxvi. 49. and *Weſtein* there: ſee alſo *Arrian*, Epict. iii. 26.

And I read εισηλθεν: *ſhe came in*: for ſee v. 37. and ſo the *Syriac*, *Coptic*, and *Vulgate*, with ſome MSS.

V. 47. One MS. omits οτι, and another places it after σοι. I follow this order of the paſſage, becauſe then the general remark harmonizes with the preceding parable, and all is conſiſtent: as the *love* ſeems evidently made the *conſequence* of *forgiveneſs* in proportion to the ſum forgiven. The woman's entire confidence of receiving *forgiveneſs* in conſequence

quence of her contrition appears to have occaſioned our ſaviour to argue, as if this *forgiveneſs* were already received: and then the difficulty, which greatly perplexes at firſt ſight, ſeems to be removed.

Ch. viii. v. 2. The *Syriac*, *Perſic*, *Vulgate*, and *Coptic* verſions, with ſome MSS. very properly make no mention of λεγοντες.

V. 15. *with perſeverance*—or, *for a conſtancy*: εν ὑπομονῃ: compare Rom. ii. 7.

V. 27. Our old verſion is very clumſy at this place, and unneceſſarily creates inconſiſtency with the narratives of the other *evangeliſts*. Ανηρ εκ της πολεως—is—*a citizen of Gadara*. It is a very common conſtruction.

V. 29. *for a long time*: πολλοις χρονοις: ſee *Wetſtein*, and *Taylor ad Lyſiam*, p. 35. edit. 8vo.

V. 31. *the bottomleſs pit*: την αβυσσον: ſee Rev. xx. 3.

V. 39. *country*: πολιν: ſee *Silva Critica*, iv. ſect. clxviii. on Matt. xiii. 54. that is, *a diſtrict* and *neighbourhood* of a town. And ſo, I think, ſome more paſſages would much more properly be rendered: as, for example, Matt. viii. 34. (compare Luke viii. 37.) Matt. x. v. xi. 20. Luke v. 12. (compare Matt. viii. 1. 2.)

V. 40. *rejoiced*: απεδεξατο: or *joyfully received*: ſee note on Acts ii. 41, compared with Matt. xiii. 20. and 1 Tim. ii. 3. &c.

Ch. ix. v. 4. I follow here ſeveral of the ancient verſions, and various MSS. It makes in this manner a much more natural direction.

V. 7. *was come*: ἐφανη. The *had appeared* of the old tranſlation would imply, that he was *gone again*: ſee Matt. xvii. 10.

V. 13. The form of ſpeaking in this verſe appears to me *elliptical*, and to be completed thus: We have no more than five loaves and two fiſhes; *ſo that we cannot feed them*, unleſs we ſhould go, &c.

V. 16.

V. 16. ευλογησε: *bleſt God.* The *Syriac*, *Perſic*, and *Æthiopic* verſions, very properly in my opinion, make no mention of αυτους. The only paſſage, I believe, in the *New Teſtament*, that gives any countenance to that reading, is 1 Cor. x. 16. where ſee the note.

V. 25. I look upon the addition to this verſe—η ζημιωθεις—to be as palpable an interpolation as meddling and nonſenſical ſcribes ever deviſed. This unmeaning ſupplement has been brought hither from the two former *evangeliſts*, who both uſe the word in the parallel paſſage. The *Æthiopic* tranſlator takes no notice of this addition.

V. 28. *after this:* μετα τους λογους τουτους: literally—*after theſe words*, or *things*.

V. 32. I have remarked elſewhere, that συνεσθωτας, like other words of *poſture* on many occaſions, is here only equivalent to οντας.

V. 38. *one of the multitude:* ανηρ απο τυ οχλυ: compare Mark ix. 17. *only child:* μονογενης: or *only ſon*. But I follow our old verſion, as giving probably the true purport of the paſſage, though not ſtrictly authoriſed by the *phraſeology*.

V. 39. One would think, that εξαιφνης had got out of it's place in the clauſe preceding it's preſent ſtation; and that the author wrote thus: *And lo! a ſpirit ſeizeth him in an inſtant, and crieth out.* And this agrees better with Mark ix. 18.—I muſt obſerve alſo, that πνευμα is the *nominativ*ꝫ to κραζει, and not υιȣ according to our verſion: ſee Mark i. 26. ix. 26. And the circumſtance of *crying out* is diſtinguiſhed, becauſe *the poſſeſſed perſon* appears to have been *dumb* at other times: Mark ix. 17.

V. 48. *greateſt:* μεγας: after the *Hebrew idiom*, upon which I have particularly ſpoken more than once in my *Commentary* on *St. Matthew*.

V. 51. *his departure:* της αναληψεως αυτȣ: like ὑπαγειν and πορευεσθαι elſewhere: ſee note xiii. 33. Αναλαβȣ, σȣρεθȣ εις τȣὐπισω: *Heſychius*. See *Bp. Pearce*.

V. 61. *to ſettle my affairs at home:* αποταξασθαι τοις εις τον οικον μου: or *to ſettle with my people at home*, as ſome of the old tranſlators underſtood it: ſo below, xiv. 33. *Jamblichus* Vit. Pyth. p. 190. ed. Kuſt. thus expreſſes the idea. Αξιωσαι γε αυτω δοθηναι το λοιπον της ημερας, ὁπως οικονομησηται τα καθ' ἑαυτου: and thus *Valerius Maximus* iv. 7. *ext. exemp.* 1. *Atque is tempus ab eo, quo priùs quàm periſſet* DOMUM PROFECTUS, RES ORDINARET, *impetraviſſet.*

C. x. v. 6. *upon it:* επ' αυτον: or, *upon him*; namely, the ſon of peace. v. 12. The MSS. and verſions have ſome variation both with reſpect to the poſition of the words εν τη ημερα εκεινη, and the reading itſelf. They appear to me an interpolation.

V. 14. *in the judgement:* i. e. when they are *tried* and *puniſhed* for their behaviour.

V. 18. *I was beholding:* εθεωρουν: i. e. during your miſſion. And the compariſon of the ſwiftneſs of *Satan's* fall to the rapidity of lightning is entirely diſguiſed in the common verſion. See the note in my *Commentary* on Matt. xxiv. 27.

V. 21. *was exceedingly joyful:* ηγαλλιασατο: ſee i. 47.

V. 29. *to juſtify himſelf:* i. e. as it ſeems to me, to vindicate himſelf from an imputation of being thought not to have attended to the declarations of that law, which he profeſt to teach; and to acquit himſelf with credit in the eyes of the audience, as a diſputant with *Jeſus*, whom he had probably expected to propoſe other conditions of eternal life than thoſe of the law; and thus to incur the ill-will of the *Jewiſh* populace.

V. 30. *a man of Jeruſalem:* ανθρωπος τις απο Ιερουσολυμων. There can be no doubt of the propriety of this conſtruction. So *Jeruſalem ſcribes* are γραμματεις απο Ιεροσολυμων. Matt. xv. 1. Beſides, the ſcope of the parable requires it, which intends to ſhew, that the good *Samaritan's* benevolence knew no partial diſtinctions of *ſect* or *country*, but extended itſelf even to his greateſt enemies the *Jews*.—Yet the *Perſic* tranſlator

lator is the only perſon, that appears to have ſeen this conſtruction. I ſee ſince that *Mr. Markland* had fallen upon the ſame idea.

Murderers: λῃσταις. We ſhould ſay, *Banditti.*

V. 31. *going down:* κατεβαινεν: i. e. from *Jeruſalem:* intimating that he alſo was a *Jew.*

V. 31. *paſt by on the further,* or *oppoſite, ſide:* αντιπαρηλθε. *Strato* epig. 7. apud Brunck.

Αντιπαρερχομενῳ τα σιεφανηπλοκια.

V. 33. I underſtand κατ' αυτον τοπον. *Phædrus;*

——————— *fortè innoxius*
Viator eſt deductus in eundem locum.

V. 42. The *Coptic* and *Æthiopic* verſions have: *Very few things, or even a ſingle thing only is neceſſary.*

If any man can repreſent this paſſage in greater ſimplicity of language, and preſerve at the ſame time the elegant alluſions of the original, which are entirely obliterated in the old tranſlation, he can do what, I confeſs, is beyond my ability. See the note in my evidences of Chriſtianity, p. 71. 2nd edition.

Ch. xi. v. 1. I look upon τοπῳ in this place to mean one of thoſe *proſeuchas,* or *houſes of prayer,* ſpoken of vi. 12. Acts xvi. 13. Compare Acts iv. 31. vi. 14.

V. 4. *doeth wrong:* οφειλοντι: i. e. ἁμαρτανοντι, as is manifeſt from the context, and from xiii. 2. 4. To this purpoſe *Demoſthenes* cont. Mid. p. 339. ed. Lutet. Νομιζειν γαρ ουδενα αν ανθρωπων ουτως ασελγως και βιαιως ουδενι των πολιτων χρησασθαι, μη μεγαλου τινῳ οντῳ, ὁ αυτῳ ΠΡΟΩΦΕΙΛΕΤΟ: where the *ſcholiaſt* ſays: Ου γαρ εμανη τοσουτον Μειδιας, ει μη ΠΡΟΗΔΙΚΗΤΟ μειζονα.

V. 6. The connection is φιλῳ εξ ὁδου · *a friend on the road,* or *on a journey.* So *Lyſias,* p. 34. ed. Taylor, 8vo. καταλαβοντες το μειρακιον εκ της ὁδου: and again p. 36. βια εκ της ὁδου συναρπαζοντες, *as we were going along the road.* See alſo the next note.

V. 13. *Dr. Campbell* connects εξ ουρανου with δωσει· *your father*

father will give from heaven; and fancies, truly, that πατηρ εξ ουρανου is an unjuſtifiable conſtruction: whereas it is neither more nor leſs than the πατηρ εν ουρανοις and πατηρ ουρανιον of *Matthew*, as the tranſlators of ancient and modern times ſeem to have underſtood the phraſe, except the *Coptic*, who follows the *Doctor's* method.—I now ſee in *Bowyer's Criticiſms*, that *Beza* and *Markland* are the *Doctor's* guides on this occaſion. As for *Beza* and the *Doctor*, I feel leſs uneaſineſs about them; but ſee with ſurpriſe and regret ſuch an excellent *Greek* ſcholar as *Mr. Markland* diſapproving the explanation of *Grotius*. What is ανηρ εκ της πολεως—viii. 27, but ανηρ πολιτης? What οι εξ εριθειας, Rom. ii. 8. but οι εριθιστικοι? What John vi. 31. calls αρτον εκ του ουρανου, the LXX had termed ſimply αρτον ουρανου—Pſalm lxxviii. 24. In ſhort, what is *Homer's* Αιας εκ Σαλαμινος. Il. B. 556? Let the *ſcholiaſt* inform us: Σαλαμις, ΟΘΕΝ ΗΝ Αιας ὁ Τελαμωνιος.—So we—*a man of London*, or *a London man*. I ſhould have been aſhamed to produce proofs in form of ſo plain a point, if *Mr. Markland* had not diſputed the propriety of the phraſe. See the preceding note, and John i. 19.

V. 27. Here γυνη εκ του οχλου is the ſame form of ſpeech as that mentioned in the foregoing note: and ſo our tranſlators underſtood it. See alſo xii. 13. xix. 39.

V. 33. *a hole, cell*, or *cavern*: κρυπτην, the *crypta* common among *Roman* authors. This is a word, ſo much out of the way of ignorant tranſcribers, and ſo unlikely to be ſubſtituted for κρυπτον which, on the other hand, was ſo very likely to ſupplant it, that I cannot but wonder at *Grotius* and others for preferring the more common expreſſion.

V. 36. *as when*, &c. i. e. "thy condition may then be compared to the circumſtances of *the lamp on it's ſtand* above-mentioned, which ſhines all over the houſe upon thee and all that come in."

V. 38. *did not dip his hands in water*: ουκ εβαπτισθη: ſee note on Mark vii. 4

V. 39. the *pronoun* υμων in this verſe is totally deſtructive of

the conſiſtency of this paſſage by an inſufferably aukward intermixture of a compariſon and it's application. The *Æthiopic* tranſlator appears to have been ſenſible of this impropriety by omitting the *pronoun* altogether. The *Coptic* verſion is made by *David Wilkins*' edition in the *Latin* tranſlation to read αυτων for ὑμων: but this is an error, for that tranſlator read ὑμων like the reſt. *Mr. Markland* on *Lyſias*, as reported by *Bowyer*, propoſes to inſert a *comma* at εσωθεν, that ὑμων may be connected with what follows. A moſt clumſy and unparalleled arrangement of words; and it ſurpriſes me, that a man of his learning could propoſe ſuch an unjuſtifiable ſolution of the difficulty. Preparatory to what I am going to propoſe, I wiſh the reader to bear in mind, that *Luke* is a very elegant writer, and employs a variety of poliſhed words and phraſes, not elſewhere found in the goſpels. And I am convinced, that an elegance of this kind, worthy of an *Attic* hiſtorian, not apprehended by the ſcribes, was the occaſion of this erroneous reading, which is now current, prior, I ſhould ſuppoſe, to any MSS. at this day exiſting, and probably to the preſent verſions too. I appeal to ſuch as have a taſte of theſe niceties, whether our accompliſhed phyſician did not thus exhibit the paſſage: Το δε εσωθεν ΥΜΙΝ γεμει ἁρπαγης και πονηριας: which is one of the moſt exquiſite beauties in the *Greek* and *Latin* writers of the firſt character.

V. 40. Literally—*Doth not he, who doeth the outſide matter, do the inſide alſo?* i. e.—As in common life, it would be thought very fooliſh and prepoſterous to clean the *outſide* of a veſſel, and leave the *inſide* full of filthineſs; ſo is it as ſtrange, that ye ſhould acquieſce in moral impurities under the cover of a ſpecious outwardly demeanour before the world.

This ſenſe ſeems to me perfectly rational and ſuited to the manifeſt tendency of our Lord's expoſtulation; and the interpretation certainly offers no improper violence to the language of the author.

V. 44. *decayed tombs:* τα μνημεια τα αδηλα. Dr. *Pocock* informs

forms us, (quoted alſo by *Mr. Townſon* on the *Goſpels*) that, when the tombs among the *Jews* were much decayed, ſo as not to be very conſpicuous (αδηλα), they were waſhen over with *lime-water* to enable paſſengers to diſcover them, and thus avoid defilement, which aroſe from touching them, Num. xix. 16. Hence the *whited ſepulchres* of *Matthew* and the *indiſtinct tombs* of *Luke* are one and the ſame thing. For theſe, in the night or through heedleſſneſs, might be walked over, even when *whitened*; or that *whitening* might be neglected, and one *evangeliſt* adapt to his purpoſe one ſtate of the ſame ſort of tombs, and one the other. Beſides, what had been once *whitened*, would ſoon, from rain and weather, become *indiſtinct*.

V. 49. *will drive away:* εκδιωξουσιν: ſee 1 Theſſ. ii. 15. and I tranſpoſe theſe *two verbs* at the end of the verſe, conformably to the *Syriac* and *Perſic* tranſlators.

V. 53. *to be greatly enraged:* δεινως ενεχειν· *gravitèr ferre —violentèr in illum inſurgere.* So ſeveral of the *eaſtern* tranſlators underſtood the phraſe. See note on Mark vi. 19.—Upon αποστοματιζειν conſult *Wetſtein.*

Ch. xii. v. 1. I have included the words—*which is hypocriſy* —in brackets.—Matt. xvi. 6. Mark viii. 15. render it highly probable, that they are not the words of our ſaviour; and I am inclined to think myſelf, that the *evangeliſt* never wrote them, but ſome tranſcriber in after times transferred a marginal gloſs into the text.

V. 15. All the *eaſtern* tranſlators agree in giving this turn to the verſe.

V. 19. *regale*, or *feaſt, thyſelf:* ευφραινου: ſo xv. 23. xvi. 19. See alſo *Caſaubon's* notes at the beginning of the 7th book of *Athenæus.*

V. 20. *this ſoul of thine:* την ψυχην σου: "which thou haſt been addreſſing with ſo much gaiety and confidence of heart."

Literally—*they require:* a ſingular ſpecimen of that form of ſpeech noticed above at vi. 38. See alſo below, xvi. 9.

V. 21.

V. 21. *Mr. Markland's* diſtinction of connecting the words—μη εις Θεον—together, is ineffectual, and preciſely the ſame with the cuſtomary conſtruction, if attentively conſidered.

V. 29. *with anxiety and ſuſpence :* μη μετεωριζεσθε. I can find no ſimpler method of expreſſing the elegance of the original. *Horace* has conveyed the idea in terms of ſimilar beauty, Epiſt. i. 18. 110.

——— *neu fluitem dubiæ ſpe pendulus horæ :*
Float on the balance of the wavering hour.

Æſchines in Cteſ. ανακρεμασας απο των ελπιδων : and *Iſocrates de Pace :* Εξηρτημεθα των ελπιδων.

V. 34. *let your heart :* η καρδια υμων εσται. This repreſentation appears to me much more forcible. "Ye have nothing like a treaſure upon earth : ye have left every thing to come with me : your treaſure is in heaven ; and there let your heart be alſo." See note on vi. 40. and Col. iii. 2.

V. 46. *the infidels :* των απιστων. This term in it's common acceptation, though not in reality, implies more guilt than *unbelievers* ; as our tranſlators ſeem alſo to have thought from 1 Tim. v. 8. and therefore ſuits this place better, where great guilt is ſuppoſed. See Matt. xxiv. 51.

V. 49. I underſtand ſimply by this declaration, that our Lord intends to ſignify the accompliſhment of one great object of his miſſion—viz.—the promulgation of a more perfect ſcheme of religious duty : as, in the next verſe, he adverts to the other great object, his baptiſm of *death.* See John xvii. 4. which I look upon as very ſimilar to the paſſage before us ; and compare Malachi iii. 2. A paſſage in *Homer,* which the *phraſeology* reminds me of, well illuſtrates that ſubſtitution of εν for εις, ſo common in the *New Teſtament :*

Νυν αυτ' ΕΝ νηυσι μενεαινετε ποντοπορoισι
ΠΥΡ ολοον ΒΑΛΕΕΙΝ : Il. N. 628.

See *Silva Critica,* ii. p. 132.

V. 54.

V. 54. Several of the old verſions aſſign this ſtation to the *adverb* ευθεως · *immediately:* and, I think, with more propriety: but this poſition of the word, when it is intended to reſpect what follows, is very common in the ancients. See *Silva Critica*, iv. p. 239.

V. 58. *do all thou canſt:* δος εργασιαν: on this phraſe, which has ſo puzzled learned men, ſee *Wetſtein:* to whoſe explication let me add another authority of this ſenſe of εργασια from *Paulus Silentiarius, epig.* 37.

- - - - - - - - - εξ υμεων γαρ,
Φευ, πυρ & εις τοσσην ηλθομεν ΕΡΓΑΣΙΗΝ:

i. e.—*vim—violentiam—ignis.*

Ch. xiii. v. 1. *at the time:* εν αυτω τω καιρω: i. e. *about the time—ſoon after the time*—of the event itſelf. The words do not appear to me capable of any other meaning. And παρησαν · *came:* as Matt. xxvi. 50.

V. 3. *in the ſame way* · ωσαυτως. This alteration here and in v. 5. gives the paſſage more importance, as a *prediction*; for which, no doubt, it was intended.

V. 7. *alſo:* και: i. e. why does it take up room, as well as bear no fruit?

V. 9. I partly adopt *Dr. Campbell's* turn of the paſſage here, which manages the *elliptic* idiom of the original extremely well.

V. 11. *look up:* αναβλεψαι: this *ſecondary* meaning of the word makes the paſſage clearer.

V. 12. *called to:* προσεφωνησε: and we muſt ſuppoſe, that ſhe came at the call: as in vi. 13. See Matt. xi. 16. Luke xxiii. 20.

this infirmity of thine: της ασθενειας σου · this idiom of our language exactly repreſents the original in ſuch places. On this power of the *article*, ſee my *Silva Critica*, i. p. 57.

V. 25. All the wit of man can make nothing out of the word εγερθη in this paſſage: as for the εισελθη of the *Vulgate*, and of ſome MSS. it is the mere evaſive ſubſtitution of men,

who were puzzled, and could not extricate themſelves from their perplexity in a better way. I have no doubt but we ought to read, with the ſlighteſt alteration imaginable, αγερθη· *collected—ſettled*—or *compoſed, himſelf*. This ſeems the better reading in Hom. Il. E. 510. where ſome read εγειραι, and others αγειραι. Αθροιζω, which is the uſual gloſs of αγειρω in the *lexicographers*, is not uncommon in the ſenſe of *compoſing* and *collecting one's-ſelf*; whence the *colligo* of the *Latins* is employed in the ſame manner.

V. 29. *will ſit at table*: ανακλιθησονται: compare Matt. xxii. 11. Rev. xix. 9.

V. 32. *I end my courſe*: τελειουμαι: or *am deſtroyed*, or *die*. So *Suidas* in Αμαχι©. Και ουτως, ετελειωθησαν. Euſeb. Ecc. Hiſt. viii. 6. Οι μεν ξιφει κατεσφατλοντο, οι δε δια πυρ© ετελειουντο. So elſewhere, and many others.

V. 33. Nothing can be clearer, than that this verſe is intended by our Lord as a counterpart to the preceding in different language: therefore, and becauſe the *eaſtern* verſions are unanimous in ſupplying a *verb*, which does not appear now in the text, equivalent to ειναι, εργαζεσθαι, or ιασθαι, it is ſcarcely to be doubted, but that one of theſe words has been loſt from the original: which is accordingly inſerted in my verſion.

die: πορευεσθαι: and this idea gives particular force and propriety to John xiv. 2. 3. So υπαγει elſewhere, and ſimilar terms in the *Greek* and *Latin* languages.

Ch. xiv. v. 1. See *Bp. Pearce* on this verſe.

V. 14. I have conſulted perſpicuity by diſcarding the *hyperbaton* of the original from this verſe: for that it is a *hyperbaton*, any one may be convinced by comparing it with v. 12.

V. 18. *or to make the ſame excuſe*: απο μιας παραιτεισθαι: i. e. as I underſtand it, απο μιας αιτιας: the ſame excuſe of having ſomething elſe to do.

V. 23. *ſuch as are found*. I have inſerted theſe words on the authority

authority of *St. Matthew* merely to avoid a ridiculous ambiguity.

V. 32. *he:* αυτου: not the *other*, as our verſion has it; which is not neceſſary: i. e. "before they are near enough to engage."

V. 35. ουτε εις γην, ουτε εις κοπριαν: this muſt be a *hendyades*; a form of conſtruction moſt frequent in theſe writings: becauſe *ſalt* would not, even in this depraved ſtate, be unfit for the *earth*, in the only reaſonable ſenſe diſtinct from manure: which ſee in my *Commentary* on Matt. v. 13.

Ch. xv. v. 1. *all:* παντες: i. e. of that place and neighbourhood. Or—*a great many.*

V. 15. *connected himſelf:* εκολληθη: this is but a modern phraſe, but ſo exactly correſponds to the original, that I could not forbear to uſe it, eſpecially in an author, who has leſs ſimplicity of diction than the reſt.—And αγρον, as the *Latin ager*, means a *farm* in theſe uſes of the word.

V. 16. *the offal*, or *bits:* κερατιων: *ſcraps—odds* and *ends:* any thing very *ſmall:* ſee xvi. 17.

Our tranſlators and the old verſions did not perceive the elliptical form of ſpeaking in this verſe; and make the young man wait for the *ſwine's food* 'till ſomebody ſhould give it him, as if he were not able to help himſelf. The full clauſe would ſtand thus: Και ουδεις εδιδου αυτω το εσθιειν, or εσθιειν: which word immediately precedes: ſee this form, Matt. xiv. 16. and elſewhere. See alſo Prov. xxx. 15. Thus *Homer* Od. P. 503.

Ενθ' αλλοι μεν παντες ενεπλησαντ', ΕΔΟΣΑΝ τε·
Ουτω δε θρηνυϊ παρυμνον βαλε δεξιον ωμον.

And a ſimilar *ellipſis* may be ſeen in *Iſæus*, p. 211. in ed. *Reiſke.*

V. 19. *to be regarded:* κληθηναι: or *to be.*

V. 24. *but:* και. So this word frequently, and eſpecially when they twice occur, in this ſort of oppoſition to each other. *Theocritus*, xxiii. 28.

Και το ῥοδον καλον εσ῎λι, ΚΑΙ ὁ χρονΘ- αυτο μαραινει·
Και το ιον καλον εσ῎λιν εν ειαρι, ΚΑΙ ταχυ γηρᾳ.

V. 25. *at the farm*, or *in the country* : εν αγρῳ—in contradiſtinction to the *town* or *city*. See our tranſlators, xxiii. 26. So *Homer* Od. O. 502.

῾Υμεις μεν νυν ΑΣΤΥΔ' ελαυνετε νηα μελαιναν·
Αυταρ εγων ΑΓΡΟΝΔ' επελευσομαι, ηδε βοτηρας.

Orpheus de lapid. v. 94.

῾Ηελιῳ γαρ αγων ἱερηϊον, αντεβολησα
ΑΓΡΟΘΕΝ ΑΣΤΥΔ' ιοντι περιφρονι Θειοδαμαντι.

muſic and ſinging : συμφωνιας : literally—*mingled ſounds*.

V. 26. *was enquiring* : επυνθανετο : this *tenſe* admirably expreſſes the *earneſtneſs* and *particularity* of one, who wiſhes a ſatisfactory account of ſome puzzling circumſtance.

V. 27. *in good health* : ὑγιαινοντα : ſee our tranſlation and the LXX at Gen. xliii. 28. *Safe and ſound* appears to me mean and vulgar.

V. 30. *with harlots* : μετα πορνων : or *whoremongers* : i. e. in the company of *debauched* and *profligate men*.

Ch. xvi. v. 3. Several of the *eaſtern* tranſlators ſeem to have read ὁτε· *when*; which *Bp. Pearce* recommends; but unneceſſarily, if the power of the *preſent tenſe* of the *verb* be attended to, as in my verſion.

V. 8. The phraſe επηνεσε της αδικιας· *he commended for his unrighteouſneſs*—is an exquiſite elegance worthy of our *evangeliſt*; and it ſurpriſes me much, that this beautiful conſtruction ſhould have eſcaped, as far as I know, all the *commentators* and *tranſlators*, that have gone before me. It is too common to need exemplification in this place. See, however, *Plutarch*, ii. 1. C. ed. Xyl. *Virgil*, Æn. xi. 126, 280. and my note on the *Hercules furens* of *Euripides*, v. 529.

in the management of their concerns : εις την γενεαν την ἑαυτων : *with reſpect to* the management : γενεα has undeniably in this place the ſame power as γενεσις, Matt. i. 1. where ſee the note.

V. 9.

V. 9. *theſe uncertain, falſe,* or *unſubſtantial, riches:* του μαμμωνα της αδικιας: this expreſſion is preciſely equivalent to the *apoſtle's* αδηλοτητι πλουτου: 1 Tim. vi. 17. So αδικια is oppoſed to αληθεια in Rom. ii. 8. where it means the *immoral conduct*, that but too uniformly ſprings from idolatrous and *falſe* principles of religion. See alſo the ſame oppoſition in 1 Cor. xiii. 6. and juſtly enough: for as *lying* is *falſe ſpeech*, ſo *unrighteouſneſs* is *falſe action*. This is the caſe with the *Hebrew* עול and שקר: compare Gen. xxi. 23. Exod. xxiii. 7. Pſalm xliii. 1. LXX, and elſewhere: ſee alſo v. 10. below: and John iii. 20. 21. Now this mode of expreſſion has ariſen from ſubſtituting the *conſequence* for the *manner* of the *action*, according to the maxim, *Malè parta, malè dilabuntur*. Two paſſages from *Euripides* will illuſtrate my ideas very ſucceſsfully. The firſt occurs in his *Electra*, v. 948.

Η γαρ φυσις ΒΕΒΑΙΟΣ, ου τα ΧΡΗΜΑΤΑ·
Ἡ μεν γαρ, αιει ΠΑΡΑΜΕΝΟΥΣ', αιρει κακα·
Ὁ δ' ολβῳ ΑΔΙΚΟΣ, και μετα σκαιων ξυνων,
Εξεπτατ' οικων, σμικρον ανθησας χρονον.

The other is in the *ſecond* fragment of his *Erechtheus*, *Muſgrave's* edition:

ΑΔΙΚΩΣ δε μη κτω κτηματ', ην βουλη ΠΟΛΥΝ
ΧΡΟΝΟΝ μελαθροις εμμενειν· τα γαρ ΚΑΚΩΣ
Οικους εσελθοντ' ουκ εχει ΣΩΤΗΡΙΑΝ.

I ſee, that *Bp. Pearce* has fallen upon the ſame notion of the word αδικια: and compare *Taylor* on Æſch. p. 586. ed. Lipſ.

ye die: εκλιπητε· *ye dic:* one of thoſe *cuphemiſms*, or *ſmooth terms* for an *unpleaſant thing*, which, I have before obſerved, were ſo common among the ancients, and indeed the moderns alſo, when they ſpeak of *death*: ſee *Silva Critica*, ſect. 92. So *Euripides* in his *Hippolytus*, v. 805. who completes the phraſe:

Προσω μεν ηδη βιοτῳ· αλλ' ὁμως ετ' αν
Λυπηρῳ ἡμιν τους δ' αι ΕΚΛΙΠΟΙ ΔΟΜΟΥΣ.

And v. 860.

ΕΛΙΠΕΣ, ΕΛΙΠΕΣ, ω φιλα γυναικων:

where the *ſcholiaſt* ſays: Το ελπιπες, αντι του ΑΠΕΘΑΝΕΣ· ελπιπες το ζην: and ſo with βιον, *Antipho*, p. 616. ed. *Reiſke*; but without a *ſubſtantive*, as our *evangeliſt*, *Iſæus* p. 27. *Arctæus*, p. 22, 10. edit. Oxon. and *Apollodorus* in A. Gell. xvii. 4.

ye may be received: δεξωνται ὑμας: literally—*they may receive you:* ſee note at xii. 20.

V. 10. *unjuſt*, or rather *untrue:* for αδικος is oppoſed to πιστος, or αληθινος: as in the next verſe.

V. 12. This verſe alſo exhibits a curious ſpecimen of that ſingularity of ſcriptural *phraſeology*, which I have exemplified in various inſtances, in the *ſecond part* of *Silva Critica*, ſect. lxxxiii. on Matt. xxvi. 29. As our author had begun the ſentence with αλλοτριῳ, which may ſignify *changeable*, or *tranſferable*, or *entruſted by another* for a time; to preſerve the uniformity of the contraſt, he employs in oppoſition to it, a term by no means ſtrictly proper—ὑμετερον· *your own.* "If ye do not act your parts well in this theatre of exiſtence, how can ye expect an exaltation to a higher ſphere?"

This notion of αλλοτριος will be well illuſtrated by a paſſage in *Horace*, ſat. ii. 2. fin.

Nunc ager Umbreni ſub nomine, nuper Oſelli
Dictus, erit nulli PROPRIUS; *ſed cedet in uſum*
NUNC MIHI, NUNC ALII.

Thus imitated by *Lucian*:

Αγρος Αχαιμενιδου γενομην ποτε, νυν δε Μενιππου·
Και παλιν εξ ΕΤΕΡΟΥ βησομαι εις ΕΤΕΡΟΝ.
Και γαρ εκεινος εχειν με ποτ' ᾠετο, και παλιν ουτος
Οιεται· ειμι δ' ὁλως ουδενος, αλλα τυχης.

I perceive now, that *Bp. Pearce* has anticipated me in theſe illuſtrations alſo. Both the manifeſt ſcope of the paſſage and common ſenſe require this meaning of αλλοτριος, and this explanation of the *phraſeology*: otherwiſe our Lord's inference ought to have been reverſed, according to the remark of the ſame *Lucian* in another *Epigram*:

Εγνω δ', ὡς ουκ εστι κακως κεχρημενον ανδρα

Τοις

Τοις ΙΔΙΟΙΣ, ειναι ΠΙΣΤΟΝ εν ΑΛΛΟΤΡΙΟΙΣ.

See alſo Corn. Nep. vit. Thraſ. ſub finem.

V. 21. *crumbs* · ψιχιων—or *bits*: like κερατιων, xv. 16. and Matt. xv. 27.

V. 23. *in the grave*: εν τω ἁδῃ: and conformably to this repreſentation, he is ſpoken of as having a *body*, v. 24. It muſt be remembered, that ἁδης—no where means *hell*, γεεννα—in any author whatſoever, *ſacred* or *profane*; and alſo, that our Lord is giving his hearers a *parable* (Matt. xiii. 34), and not a piece of *real hiſtory*. To them, who regard the narration as exhibiting a *reality*, it muſt ſtand as an unanſwerable argument for the *purgatory* of the *papiſts*. The univerſal meaning of ἁδης is—*the ſtate of death*: becauſe the term *ſepulcrum*—or *grave*, is not ſtrictly applicable to ſuch as have been conſumed by *fire*, &c. See v. 30.

V. 24. In this verſe αυτ⊖ cannot poſſibly be admitted: the true reading, I doubt not, was, ΑΥΤΟΝ φωνησας: ſee xvi. 2. John xii. 17. though I find no written authority to corroborate my conjecture.

my tongue: την γλωσσαν μου: literally *this tongue of mine*; *pointing* to it, or *ſhewing* it, at the time. Our language is incapable of preſerving many of theſe proprieties with any tolerable dignity; which ſome will think me to have ſacrificed already too often to perſpicuity and ſignificance. But it is not poſſible for reformers and innovators to ſuit every taſte. They muſt reconcile themſelves to abundant cenſure and a ſcanty portion of unwilling praiſe.

V. 25. *in the ſame meaſure*: ὁμοιως: i. e. as much *misfortune*, as thou *worldly happineſs*.

Ch. xvii. v. 5. *encreaſe our faith*: προσθες ἡμιν πιστιν. I follow the common tranſlation, though, I own, the requeſt is to me completely unintelligible, nor can I make any thing of it. The ancient verſions lead to no ſolution of the difficulty. I ſee nothing preferable at preſent to my own conjecture, in which I hope to be indulged in ſuch a deſperate emergency, 'till

ſomething better can be furniſhed. I would only baniſh the ς, and read Προθες ἡμιν πιϛιν· *propone nobis fidem—da nobis fidei exemplum—give us ſome ſpecimen of faith—ſome rule about it.* Thou haſt juſt *ſpecified* how often we are to *forgive* our brother—thou haſt laid down a direction about *forgiveneſs*; lay down one about *faith* alſo.

V. 7. On this verſe, ſee my *Silva Critica*, part ii. ſect. xc. I have obſerved, that ευθεως in ſeveral paſſages of the N. T. more properly belongs to a remoter word, than that with which it is connected. See *Caſaubon* on Theophraſt. p. 148. ed. Lugd. anni 1617. and note on xii. 54.

V. 9. *I think not:* ου δοκω. So δοκω γαρ: Eurip. Hel. 926. The *Coptic* and *Æthiopic* verſions, and, it ſeems, three MSS. omit theſe words: but I ſee no other reaſon for ſuſpecting their authority.

V. 10. *that have done no favour:* αχρειοι: and ſo it harmoniſes with the preceding verſe; whereas the word *unprofitable* is in every view inadmiſſible; neither ſuitable to the foregoing illuſtration, nor the preſent application of it. Αχρειος I underſtand to be equivalent to αχαρις—ανευ χαριτος. To this purpoſe is *Homer* Il. B. 269. αχρειον ιδων· *he looked not very gracefully*—an ill-favoured perſon "he made *wry* and *ugly* faces." ΑΠΡΕΠΕΣ προσωπον: ſays the *ſcholiaſt*: compare James i. 11. See Od. Σ. 162. and 2. Reg. vi. 22. LXX. *Heſychius* has: Αχρειον, ΑΧΑΡΙΣΤΟΝ, if I miſtake not.

V. 16. The *Syriac*, *Perſic*, and *Æthiopic* verſions have—*at the feet of Jeſus.*

V. 18. Concerning this *pleonaſm*—ειληφεθησαν υποδρεψαντες—I have ſpoken in my *Commentary*, Matt. i. 18.

V. 20. *ſcrupulous*, or *exact obſervation:* παραληρησεως: ſee *de Rhoer*, Porph. Abſt. p. 315.

V. 21. *in the midſt of you:* εντος ὑμων: ſo the *Æthiopic* tranſlator probably underſtood it: and ſo the LXX render בתוך —Cant. iii. 10.

V. 23. There can hardly be a doubt but *Luke* wrote, with the ſlighteſt variation imaginable from the preſent text—κρὰν

ερωσιν·

ερωσιν· *and if:* and ſo the *Syriac*, *Perſic*, and *Arabic* tranſlators.

in ſearch: διωξητε: compare Rom. xii. 13. 1 Theſſ. v. 15. and ſimilar places. This gives much the moſt natural ſenſe.

V. 25. The words απο της γενεας ταυτης—belong equally to both the *verbs* of the ſentence: ſee Matt. xvi. 21.

V. 27. *they were giving in marriage:* εξεγαμιζοντο: literally —*they were cauſing to be given in marriage*; but as this would have been inelegant, and our old tranſlation deſtroys the uniformity of the proper tenſe, I have given the preſent verſion.

V. 34. *the ſame couch:* κλινης μιας: i. e. at *ſupper* together.

V. 36. *in the field:* εν τω αγρω: or rather—*in the country*—*at the farm:* ſee note xv. 25. which would have put a ſtop to the following effuſion in *Bowyer*, occaſioned by the omiſſion of this verſe in various MSS. and the *Æthiopic* and *Coptic* verſions.

"As to the interrogatory by which *Wetſtein* would invalidate it's authenticity, viz. What could they be doing in the field by night? it may eaſily be anſwered in the words of St. Luke—They might, perhaps, be keeping watch over their flock by night—ii. 8."

By this time, I preſume, the reader is prepared neither to admire the queſtion nor the ſolution very much. It is plain from v. 31. that the events of that *day* are predicting: the event of the *men at ſupper*, v. 34. relates to the *earlier part* of it; that of the *women*, v. 35. may be referred to a very *early part* of the *morning*, (Eccleſ. xii. 4.) or the *cock-crowing*, or λιαν πρωϊ: Mark xvi. 2. and that in v. 36. belongs to the period juſt preceding *ſun-riſe*, when labourers go to work: ſee Matt. xx. 1. the πρωϊ. And ſo our Lord gives us, and in *regular order* too, *three* of the *four* periods mentioned by himſelf in Mark xiii. 35.

Ch. xviii. This chapter is cloſely connected with the foregoing: compare chap. xxi. verſ. 36. with it's context.

V. 7.

V. 7. It is plain to any reader, that our tranſlators miſapprehended the ſenſe of the phraſe μακροθυμων επ' αυτοις, though ſo clearly decided by the context.

V. 8. *ſuch*, or *this*, faith : την πιστιν : i. e. as to believe, that God will *ſpeedily* do juſtice : ſee 2 Pet. iii. 4. which ſeems to make this obſcureſt of paſſages not only intelligible, but pertinent.

V. 9. *concerning* : περι—or *with a view to* : ſo Heb. i. 7. and elſewhere.

all others : τους λοιπους : literally *the reſt* : i. e. every body elſe.

V. 10. *a tax-gatherer* : τελωνης : ſo I have uniformly rendered the word ; becauſe *publican* miſleads the reader, and requires explanation.

V. 11. I connect περι εαυτον with σταθεις after the *Syriac* tranſlator. The σταθεις περι εαυτον was the circumſtance of the *Phariſee's* ſituation, as μακροθεν εστως was that of the tax-gatherer's.

greedy : ἁρπαγες : *ſnatching* at—*ſeizing*, what does not belong to them : a term, which would ſuit very well with his notion of a *tax-gatherer* : ſee the notes on Matt. xi. 12. in *via Critica*, part ii.

V. 24. The word *unwillingly* conveys much more clearly to an *Engliſh* reader the ſpirit of our ſaviour's apoſtrophe.

V. 31. *he took aſide* : παραλαβων : he was on the way to *Jeruſalem*, attended all the time by crouds of people.

V. 32. *aſſaulted*, or *injured bodily* : ὑβρισθησεται : he alludes to what is recorded Matt. xxvi. 67. and elſewhere.

V. 34. If the laſt clauſe of the original—και ουκ εγινωσκον τα λεγομενα—be not ſpurious, there is the moſt inſipid redundancy of expreſſion in this verſe, that I ever met with in any author.

V. 35. *at* : εις : i. e. cloſe by—in the territories : ſee Matt. xx. 29. And we muſt remember, that *Jeſus* is making the beſt of his way to *Jeruſalem*, and that *Jeruſalem*, the great theatre

theatre of the ſubſequent tranſactions, was conſtantly in the mind of the hiſtorian. This, therefore, is the place, to which *Jeſus* was gradually approaching, and had now almoſt reached: as *Mr. Markland* judiciouſly obſerves. So the vicinity of *Jericho* is evidently meant in xix. 1. as the following ſtory ſhews. See xix. 29. 30. and Matt. xxi. 1. Mark, xi. 1.

Ch. xix. v. 8. *wronged*, or *dealt unjuſtly by*: εσυκοφαντησα: ſee iii. 14. i. e. by exacting more than the proper *tax* or *cuſtom*, by an arbitrary uſe of my power as a *Roman* officer.

V. 9. *concerning*: περος: ſee note on xviii. 9. This ſeems to have been addreſſed to thoſe *murmurers* mentioned in v. 7. Compare xiii. 16. See *Bp. Pearce*.

V. 14. I conclude from their tranſlation of this verſe, that our tranſlators did not at all apprehend the circumſtances of hiſtory, on which the ſtory of this *parable* is founded.

V. 25. Moſt of the ancient verſions begin the next verſe with—Και ειπεν αυτοις—but this ſeems to have been done merely to evade the difficulty that preſents itſelf in this; which, I think, is effectually removed in my verſion.

V. 38. Upon this verſe, which has puzzled *commentators* ſo effectually, ſee the *ſecond* part of *Silva Critica*; ſect. lxxvii. It is impoſſible to give the true meaning in any thing like a literal tranſlation.

V. 42. ει εγνως και συ· *oh! that thou hadſt but known*: ſee alſo xxii. 42. and *Bp. Pearce*.

V. 44. It is manifeſt, that the words—και τα τεκνα σου εν σοι —belong to the word, with which I have connected them: and the *hyberbaton*, if not original, occaſioned by the *pathos* of this intereſting paſſage, operating on the feelings of the author, (ſee Longin. de Subl. ſect. 22.) muſt be attributed to the inadvertency of tranſcribers.

V. 44. *viſitation*: επισκοπης. This term, I think, conveys no ſuitable idea to an *Engliſh* reader, but I am not acquainted with any other ſingle word in our language. "This time of God's *kind concern* for thee."

Ch. xx.

Ch. xx. v. 16. I underſtand the words—μη γενοιτο—as implying in general a virtuous indignation in the ſpeakers at this conduct of the huſbandmen, and a wiſh, that it never may be exemplified in real life. The laſt circumſtance—of the vineyard being given to others—cannot be the particular object of this ejaculation: the propriety of that meaſure could not be queſtioned or reſiſted: ſee Matt. xxi. 41.

V. 19. I thought it beſt to place the clauſes of this verſe in the proper order of their connection with each other.

V. 20. I am inclined to read παρατηρησοντας in this place; but this is of no great moment, as, by the moſt common figure of ſpeech, men are perpetually ſaid to do by *themſelves* what is done by their *agents* only.

ſuborned: εγκαθετους: a word of our tranſlation, Acts, vi. 11.

V. 37. All the old tranſlatiors connect επι της βατου with what follows, except the *Coptic*, who leaves us in the ſame uncertainty as the original.

V. 47. προφασει μακρα· *with a long preamble.* This acceptation of the word ſuits, much better than any other, a paſſage in *Theognis*, verſ. 354.

Ευ κωτιλλε τον εχθρον· ὁτ'αν δ' ὑποχειριος ελθη,
Τισαι νιν, ΠΡΟΦΑΣΙΝ μηδεμιαν θεμενος:

without MORE WORDS—*without more to do.* See the note on Matt. xxiii. 14.

For the foregoing quotation I am indebted to the printer, who pointed it out as the page was paſſing through the preſs.

Ch. xxi. v. 10. The words—τοτε ελεγεν αυτοις—appear to break in upon the continuation of our Lord's ſpeech, and the other *evangeliſts* have no ſuch interruption in their narratives. But theſe are ſlight objections, or rather no objections at all; but very ſtrong reaſons, why tranſcribers would never think of making ſuch an interpolation. Only the *Syriac* and *Perſic* verſions omit the words in queſtion. See a ſimilar interruption of our Lord's addreſs, v. 29.

V. 12.

V. 12. *will put forth their hands:* επιβαλουσι τας χειρας αυτων: i. e.—" will attempt to ſeize you :" and hence the propriety of the following word—διωξουσι· *will purſue you* for this purpoſe. See xxii. 53.

after ye have been brought: αγομενους: who will adjudge you to be ſcourged in *ſynagogues*, and ſhut up in *priſons*.

V. 15. *a wiſdom of ſpeech:* στομα και σοφιαν: in this form of ſpeech, called *hendyades* by the *rhetoricians*, and ſo frequent in the *New Teſtament*, ſometimes the latter *ſubſtantive* is the leading word; as in this inſtance. I commonly leave this figure as I found it, when no aukwardneſs attends it, as in i. 17.

V. 19. *will ye preſerve:* κτησεσθε: ſo I read with ſome MSS. and all the ancient verſions. The paſſage is parallel to Matt. xxiv. 13. Or literally, with the common reading, imperatively: *preſerve your lives.*

V. 21. A man muſt ſuppoſe *St. Luke* to have been intolerably careleſs, to write theſe ſentences in any other order than that, in which I have diſpoſed them. And this method is infinitely preferable to that recommended by ſome, viz. the omiſſion of the *firſt* of the *three* clauſes in our tranſlation. Now the precept riſes by it's juſt gradations. *They* muſt leave *Jeruſalem*, that are in it at this time, for *Judea* at large; others, *Judea* at large for a particular part of it, the *mountainous country*; others, the *neighbourhood*, for a *greater diſtance*.—And I wiſh *Dr. Owen* had been kind enough to ſpecify the impropriety of referring εις αυτην to *Judea*.

V. 23. *diſtreſs*, or *affliction:* αναγκη. So the *verb* Apoll. Bibl. p. 5. ἡ δὲ δίδωσι Κρονῳ καταπιειν φαρμακον· ὑφ' οὗ εκεινος ΑΝΑΓΚΑΣΘΕΙΣ, πρωτον μεν εξεμει τον λιθον, επειτα τους παιδας, οὓς κατεπιε.

ſore puniſhment: οργη: literally—*wrath*, or *divine indignation:* the cauſe put for it's *effect*.

V. 25. *then:* και. I have remarked before this ſenſe of the *conjunction*. So Virg. Æn. iii. 9.

- - - - - - - - *vix prima inceperat æſtas,*

Et

ET *pater Anchiſes dare fatis vela jubebat.*

On the remainder of this verſe ſee *Silva Critica*, part ii.

V. 26. *expiring :* αποψυχοντων : or *ready to die :* equivalent to the εως θανατου of our Lord. Matt. xxvi. 38.

a fearful expectation : φοβου και προσδοκιας : a *hendyades :* ſee ver. 15. Much in the ſame manner *Æſchylus* in Sept. Theb. 261.

ΑΫΤΧΙΑι γαρ γλωσσαν ἁρπαζει ΦΟΒΟΣ.

See too another appoſite paſſage in *Dion Caſſius*, lxv. 8.

V. 36. Moſt of the ancient verſions expreſsly connect εν παντι καιρῳ with αγρυπνειτε : the other *verb*, being in the *preſent tenſe*, equally belongs to the ſame clauſe. And *watchful*, or *awake*, in oppoſition to the *drowſineſs* and *ſtupidity* of *ſurfeiting* and *drunkenneſs* above.

to ſtand firm : σταθηναι : or *to be eſtabliſhed.*

C. xxii. v. 11. *gueſt-chamber :* καταλυμα : or *lodging-room*, or *entertaining room*, or *ſtranger's room.* I keep to the old word for want of a better.

V. 16. The common tranſlation of this paſſage is dark and ambiguous. He means to tell them, that he ſhould eat no more before his death, which was the accompliſhment of his miniſtry and the final eſtabliſhment of the goſpel by himſelf.

V. 19. The original is more emphatical and ſtriking : *This is this body of mine*; laying his hand probably at the ſame time upon his breaſt.

V. 24. *was greateſt :* δοκει ειναι μειζων : this is a well-known redundancy of expreſſion in the *Greek* language. Perhaps, we might render more exactly to the ſpirit of the original—*which of them had the credit of being greateſt :* ſee Gal. ii. 9.

V. 26. *the elder :* ὁ μειζων : *natu major :* ſee 1 Pet. v. 5. Virg. Ecl. v. 4.

V. 29. *I covenant :* διατιθημι. This is the uniform ſignification of the word in the N. T. and moſt commonly in the LXX : and this *Engliſh verb* our tranſlators have made uſe of on ſeveral occaſions.

V. 31.

V. 31. *hath obtained leave:* εξητησατο: this is the uſual, though not conſtant, meaning of the word: like the *exoro* of *the Latins.*

V. 37. *my courſe*, or *career*, or *life*, *is at an end*—τα περι εμου τελος εχει: it is equivalent to John xvii. 4. and 2 Tim. iv. 6. as I ſhew in *Silv. Crit.* iv. p. 79. See Acts xiii. 25.

V. 44. *with unuſual earneſtneſs:* εκτενεστερον: the *comparative degree*, both in the *Greek* and *Latin* language, has very frequently this power.

V. 45. *wearineſs:* λυπης: This is all the word can mean here; equivalent, as in many others, to πονος: ſee Matt. xxvi. 43. It was the time of their natural reſt. Compare the *Hebrew* and the verſion of the LXX at Iſ. i. 5. Thren. i. 22.

V. 51. *Hold! ſo far as this?* εατε· εως τουτου; I have repreſented the original as faithfully and intelligibly as I could, according to my own conception of it. This degree of brevity and quickneſs is very ſuitable to the probable emotions of our ſaviour on this occaſion: but it is impoſſible to determine, beyond poſſibility of diſpute, the meaning of the paſſage. In ſupport of my verſion, ſee iv. 34. Mark i. 24. And to conſider it as an addreſs to his diſciples, and to Peter in particular, on account of his violence in defending him, ſuits better with the other *evangeliſts*, ſee Matt. xxvi. 52, and with the word αποκριθεις in the original, which would well reſpect ſomething, that *preceded.* Theſe two proprieties, however, would be conſiſtent with *Dr. Campbell's* verſion, which ſeems conformable to that of the ancients: *Let this ſuffice:* which, I own, appears to me much too void of animation for the conjuncture. *Bp. Pearce* juſtly conſiders this as a difficult paſſage.

But we may alſo refer the words to what follows; and render: *Suffer me to go as far as the man:* as if our Lord addreſt himſelf to the ſoldiers, who held him; and deſired leave to go as far as the wounded man to heal him: which does not appear amiſs.

However,

However, I prefer what I have given in the text: Εατε· ἑως τουτου; *Sinite: uſque adeò?* Let the reader follow his own judgement: ſee Job vii. 19. LXX.

V. 60. *what thou meaneſt:* ὁ λεγεις: *or what thou art talking about.*

V. 66. *he was brought up:* ανηγαγον αυτον: literally—*they brought him up:* i. e. *men-ſervants*; not thoſe *elders* and *prieſts* and *ſcribes* juſt mentioned. This is that form of ſpeech, which I have noticed ſeveral times before: ſee note on xii. 20. So again below, xxiii. 29.

V. 67. *art thou:* ει συ. So verſe 49. or—*Tell us, if thou be the Chriſt?* It is immaterial.

C. xxiii. v. 2. *ſtirring up*, or *turning aſide, to rebellion*—διαστρεφοντα: and ſo, in general, exciting to diſobedience of ſuperiours. Exod. v. 4. Numb. xxxii. 7. LXX. See below, v. 5.

V. 5. There ſhould be a comma at Γαλιλαιας in the original, that ἑως ὡδε may be connected with της Ιουδαιας, to which it belongs. Or ſee note on xxiv. 27.

V. 6. Or we may make this the ſpeech of *Pilate*, thus: επηρωτησεν· Ει ὁ ανθρωπος Γαλιλαιος εστι; *He aſkt, Is the man a Galilean?* which is both more lively, and alſo more in the manner of our *evangeliſt*: ſee note on xxii. 67.

V. 7. *in thoſe days:* εν ταυταις ταις ἡμεραις: i. e. the days of unleavened bread, or the paſſover: which this tranſlation more clearly points out; and that is the reaſon of the alteration here: for the mere conſideration of greater accuracy in a caſe of no moment would not always induce me to differ from my predeceſſors. Nor would I have mentioned this, but with a view of inducing the reader to perſuade himſelf, that I never indulge a wantonneſs of variation, but could always aſcribe ſome reaſon ſuch as this, were it not too diſreſpectful both to myſelf and him to be ſo tediouſly ſcrupulous.

V. 11. *in deriſion:* εμπαιξας: in immediate connection

with what follows, which ſpecifies the nature of his *deriſion*. And ſo the *Syriac* tranſlator underſtood it.

ſcarlet: λαμπραν: or *purple*: ſee *Silva Critica*, ii. upon this point: ſect. xciii.

V. 13. *the rulers of the people*: τους αρχοντας του λαου. This is the reading of the *Syriac*, *Perſic*, and *Æthiopic* verſions: and I adopt it, as much more reaſonable than the other.

V. 15. We might render literally—*nothing worthy of death hath been done by him*—i. e.—*Jeſus*: but this is not ſo clear; and the old verſion is unintelligible, or wrong.

V. 18. *let this man die*: αιρε τουτον: or *kill this man*: ſee John xix. 15. ſo the *tollo* of the *Romans*: and ſo the *Perſic* tranſlator. *Silv. Crit.* ſect. xcv.

V. 23. The arrangement of the words, here exhibited, appears more forcible and juſt.

V. 26. *they fell in with*, or *met*: επιλαβομενοι: the *Perſic* tranſlator ſaw this: ſee Jerem. xliv. 23. Sirach. iv. 12.

V. 27. *beating themſelves with ſorrow*: εκοπτοντο: concerning this mode of expreſſing grief among the ancients, ſee my *Commentary* on Matt. xi. 17. and below, v. 48.

V. 31. *are done*: ποιουσιν. I have often adverted to this form of expreſſion, which we have juſt met with alſo in v. 29.

"If there be ſuch ſorrow and lamentation, whilſt your ſtate is *green* and flouriſhing; what lamentation will there be, when it *withers*, and is brought to deſolation? Matt. xxiv. 21. 22.

V. 32. *alſo—at the ſame time*: και. This meaning is often comprehended in this *conjunction*: ſo v. 27.

V. 42. *maſter*—or *ſir*: κυριε: this man could only addreſs *Jeſus* as a *ſuperiour*, or a *teacher*. The term *Lord*, under which he is ſpoken of by the *apoſtles* after his *reſurrection*, was founded, I apprehend, on the dignity and authority, which then inveſted him. See Matt. xxviii. 18.

V. 54. *was lighting up*: επεφωσκε: i. e. with the candles, which the *Jews* light juſt before ſix in the evening, when

the *ſabbath* commences. The ſame word is uſed for *the dawning of the day*. Matt. xxviii. 1. See *Lightfoot*, ii. p. 13. ed. Roterodam.

C. xxiv. v. 4. *gliſtering*: ἀστραπτουσαις: ſee ix. 29. And ἐστησαν means only ἦσαν: ſee Matt. xxviii. 2. as I have elſewhere obſerved concerning words of *poſture*.

V. 7. *ſinful men*: ἀνθρωπων ἁμαρτωλων: that is, *heathens*, or *Romans*: ſee xviii. 32. and note on Matt. ix. 11. The obſervations of which note would induce me to agree with ſome MSS. that make no mention of the word *ſinful*, were not the angels rather expreſſing their own ſentiments, than repeating the expreſſions of our ſaviour. For the ſame reaſon I reject the addition of ſome MSS. at Matt. xvii. 22.

V. 12. *went home*: ἀπηλθε πρὸς ἑαυτον: ſee this proved in *Silva Critica*, part ii. p. 84.

V. 16. *were ſo affected*: ἐκρατουντο: not by any *ſupernatural* impediment, but merely from entertaining no expectation of ſeeing him at that time; together, it is likely, with ſome change of dreſs: which cauſes appear alſo to have diverted *Mary's* recollection in John xx. 15. Indeed, Mark xvi. 12. has ſufficiently accounted for this miſapprehenſion of the two diſciples. We ſhould ſay, in familiar language: *But, ſome how or other, they did not recollect him.* A paſſage of *Euripides* will illuſtrate the expreſſion of our incomparable hiſtorian: *Hippolytus*, v. 703.

Δεσποιν', ἐχεις μεν τἀμα μεμψασθαι κακα·
Το γαρ δακνον σου την ΔΙΑΓΝΩΣΙΝ ΚΡΑΤΕΙ.

V. 17. *ye are debating*: ἀντιβαλλετε: we ſhould ſay vulgarly, *which ye are bandying about*. An excellent word; ſee *Wetſtein*. But ſome MSS. have ἀμφιβαλλετε of no leſs excellence. So *Pindar* in his *firſt Olympic*:

Ὁθεν ὁ πολυφατος
ὑμνος ΑΜΦΙΒΑΛΛΕΤΑΙ
σοφων μητισσαις

V. 18.

V. 18. *thou alone:* συ μονος—of all men in the world: as *Horace* says, Sat. i. 10. 42.

UNUS VIVORUM, *Fundani.*

and again, Sat. ii. 6. 57.

Jurantem me ſcire nihil mirantur, ut UNUM
Scilicèt egregii MORTALEM *altique ſilenti.*

V. 19. *in miracles and doctrine:* εν εργῳ και λογῳ. I thought the old tranſlation not ſufficiently elevated and honorous, for ſuch a pathetic and noble relation as this; which, I will be bold to ſay, was never excelled either for affecting ſentiment or dignified expreſſion; or, to uſe the words of our author himſelf, εν εργῳ η λογῳ.

I was going to illuſtrate the diction of our author from *Homer* and *Thucydides*, but I ſee *Wetſtein* has anticipated me. The phraſe may be regarded as a definition of the ανηρ πολιτικος of the *Greeks*. See Acts vii. 22.

V. 21. *to deliver:* λυτρουσθαι: viz. from the power of the *Romans.*

V. 26. *was it not neceſſary?* ουκ εδει; ſee Mark viii. 31.

V. 27. There is an *elliptſis* in this verſe of a very common kind, where one *verb* is made to relate to *two clauſes*, when it is ſtrictly pertinent only to *one*. So αρξαμενος belongs properly to απο Μωσεως, but ſome other word, ſuch as διελθων, muſt be ſupplied before των προφητων: and this conſtruction may do as well for xxiii. 5. See John viii. 9. Acts i. 22.

V. 28. *made a ſhew*, or *feint:* προσεποιειτο: not by *telling* them ſo, but by taking a particular courſe on the road, and turning from them.

V. 31. *their eyes were opened* by his *ſpeech* and *actions* on this occaſion, as they were *ſhut* (v. 16.) before by the novelty of his appearance and the improbability of ſeeing him there. See v. 35.

he diſappeared, or *left:* αφαντος εγενετο: by quitting the room, and going elſewhere. *Wetſtein* has ſufficiently illuſtrated the expreſſion. See v. 51.

V. 35. *the breaking of the loaf:* τη κλασει του αρτου: either becauſe this action was not cuſtomary with ſuch ſolemnity as was uſed by our ſaviour; or not cuſtomary at all; or diſtinguiſhed in him by ſome peculiarity of manner.

V. 36. The two diſciples went back to *Jeruſalem* immediately upon our ſaviour's departure (v. 33.): they do not appear to have arrived long before *Jeſus*, as we need not allow much time for the relation of the tranſactions on the road; and their ſpeedier arrival by that interval may be eaſily preſumed from the eagerneſs, which they would feel to carry back the earlieſt intelligence of ſuch a wonderful adventure.

V. 37. This confuſion and terror did not ariſe from the *ſupernatural mode* of his introduction to them, a ſuppoſition by no means neceſſary; but from the unexpected appearance of the well-known form of their maſter. See a ſimilar form of ſpeaking, ii. 38. xx. 1. xxi. 34. which will prove, that *ſuddenneſs* only of appearance is intended by the expreſſion—εσθη εν μεσω αυτων.

V. 41. Compare with the emotions of the *apoſtles* on this occaſion thoſe of the *women* on that ſpoken of Matt. xxviii. 8.

V. 45. *he fully opened their minds* by the clearneſs of his reaſonings and illuſtrations.

NOTES

NOTES

ON

ST. JOHN.

CHAP. i. ver. 1. *wiſdom*, or *reaſon*: ὁ λογος. My authority for this tranſlation is *Solomon*, Prov. viii. 1. 22—32. the ſon of *Sirach*, i. 1—6. whom I think no man can poſſibly deny to be ſpeaking of the very ſame thing as our *evangeliſt*. That by this λογος of *John* is meant the *word of God* ſo frequent in the *Chaldee Targums*, and the *mens*, *ratio* et *ſapientia*—the *mind*, *reaſon*, and *wiſdom*—of the *Greek* and *Roman philoſophers* and *poets*, and of the *Chriſtian fathers*, is a point, which ſeems, to myſelf at leaſt, very clearly proved in p. 102. and the following pages of my *Enquiry into the opinions of the Chriſtian Writers*. In further confirmation, however, of ſo important a variation from the common verſion, and which is liable to ſo much miſconſtruction and cenſure, I ſhall ſubjoin ſome further paſſages from different authors, in this place, alſo.

Let the reader conſult the *Targum* of *Onkelos* on Gen. viii. 21. the *Jeruſalem Targum* on Gen. xxii. 4. that of *Jonathan* on Jer. xxx. 20. and the *Targums* on Levit. xxvi. 46. *Amos* vi. 8. and compare this laſt with Heb. vi. 13. Now will any man aſſert, that theſe writers regarded *the*

word of God as a *diſtinct being* from *God himſelf?* I ſuppoſe not.

Manilius ſays:

Hic igitur DEUS *et* RATIO, *quæ cuncta gubernat.*

Λογος εστιν εικων θεου, δι' ου συμπας ο κοσμος εδημιουργειτο: Phil. Jud. p. 823. ed. Lut. Compare 2 Cor. iv. 4.

Ὁ του θεου νους και λογος—εις γενεσιν—προηλθε: Plut. de Iſ. et Oſ. and again de orac. def. Αρχοντα πρωτον και ηγεμονα του ὁλου θεον εχοντα και νουν και λογον.

Νους τοι νυν ηγεμων και βασιλευς των οντων, τεχνη δημιουργικη του παντος, τοις θεοις ὡσαυτως αει παρεστι: Jamb. de Myſt. i. 7. and again viii. 3. Ὁ δημιουργικος νους—της αληθειας προστατης και σοφιας: and elſewhere.

Ὁ θεος—την ουσιαν—εταξε—λογον εγκατασησας ὡς περ ἁρμοστην και φυλακα: Plut. This mode of expreſſion was ſo frequent, that *John* could not have employed more intelligible language in deſcribing the operations of the *ſupreme being*.

The ſame author ſays alſo: Ταυτον εστι το επεσθαι θεῳ και το πειθεσθαι λογῳ.

Θεος εστιν αθανατος νους, πολυδιοικητον πνευμα—φως, νους, δυναμις: *Secundus Philoſophus.*

So that I feel no difficulty in aſſerting, in the moſt explicit and unqualified language, that no man, acquainted with the writings of the ancients, who came to the reading of *John*'s goſpel, would ever have found *Arian* or *Trinitarian* doctrines there, if he had not come, prepared with his ſtrange ideas, to theſe ſcriptures. Such interpretation equally violates all ſober *philology*, and the *uniform uſage* of other writers. But nothing better is to be expected, while the original ſcriptures are ſo little read, and their *phraſeology* conſidered through the medium of tranſlators only.

From Pſalm xxxii. 6. the *ſpirit* or *breath*, and the *word*, of Jehovah appear to be the ſame thing: and are well employed in this manner, as inſeparable from the *energies* of rational being, and operative of thoſe energies. *Speech*, or *language articulate*, is demonſtrative of *rationality*, or *wiſ-*

dom.

dom. To this purpoſe *Seneca*, conſol. ad Helv. 8. *ſive ille* DEUS *eſt potens omnium, ſive incorporalis* RATIO, *ſive* DIVINUS SPIRITUS. *Theophilus* ad Autol. pp. 88. 94. uſes λογος, πνευμα, σοφια, and δυναμις θεϋ as equivalent expreſſions. To the ſame purpoſe preciſely, *Euſebius*, præp. evang. vii. 12. init. xxi. 14. See *Philo Judæus*, i. p. 212. ed. Mang. and note 2. Euſeb. dem. evang. alſo, vi. 10. Very pertinent is *Clemens* of *Alexandria*, ſtrom. vii. 2. p. 832. ed. Oxon. to the ſameneſs of λογος and σοφια. Laſtly, I ſhall quote *Lactantius*, iv. 9. *Sed melius Græci* λογον *dicunt, quam nos verbum, ſive ſermonem: quia ille eſt et vox et ſapientia Dei. But the Greeks uſe the term* λογος *more aptly, than we can uſe the term* WORD *or* DISCOURSE: *becauſe their* λογος *ſignifies both diſcourſe and* REASON; *ſince it is both the voice and* WISDOM *of God.*

To the work abovementioned I refer for an account of ſuch variations of the verſion in this introduction, as are not noticed here.

V. 5. *hindered: κατελαβεν:* i. e. even in the midſt of that darkneſs of ignorance and idolatry, which overſpread the world, this light of divine wiſdom was not totally eclipſed: the *Jewiſh* nation was a lamp perpetually ſhining to the ſurrounding nations, and many bright luminaries among the *heathen* were never wanting in juſt and worthy notions of the attributes and providence of God's wiſdom; which enabled them to ſhine in ſome degree, though but *as lights in a dark place* (2 Pet. i. 19.). Compare Acts xiv. 17. xvii. 27. 28. —And this ſenſe of *hinder* would not be unſuitable to our *evangeliſt* in xii. 35. *Walk while ye have the light, that darkneſs may not hinder you* from walki: The *Perſic* tranſlator adopts this ſenſe. Κατελαβεν· επεσχε της ὁρμης: *Suidas*. Expreſs to this ſignification is an elegant paſſage of *Clemens Alexandrinus*, p. 196. ed. Lutet. Ουαι οι εν κρυφῃ βουλην ποιουντες και ερουσι· Τις ἡμας ὁρᾳ; Λησεται μεν γαρ ισως το αισθητον φως τις· το δε νοητον, αδυνατον εστιν. Η, ὡς φησιν

Ἡρακλειτ☉, Το μη δυνον ποτε, πως αν τις λαθοι; Μηδαμως τοι νυν επικαλυπτωμεθα το σκοτ☉· το γαρ φως ενοικον ημιν· και Η σκοτια, φησιν, αυτο ου ΚΑΤΑΛΑΜΒΑΝΕΙ· καταυγαζεται δε αυτη η νυξ τω σωφρονι ΛΟΓΙΣΜΩι. *Alaſs! for thoſe, who contrive in ſecret, and ſay: Who can ſee us? For a man may, perhaps, hide himſelf from the light, which we behold; but from the light of* MIND *he cannot conceal himſelf.* "*How can any one,*" *ſays Heraclitus,* "*hide himſelf from the light, that never ſets?*" *Let us not, therefore, ever attempt to draw the veil of darkneſs over us; for the light dwelleth in us; and, as one ſays,* THE DARKNESS DOES NOT PREVENT IT, *but even the night itſelf is irradiated by ſober* REASON. See a note by *Weſſeling* on this word in *Herodotus*, i. 46, and compare below, c. xii. v. 36.

V. 9. I connect ην with the former verſe, and ſuppoſe τω φως το αληθινον to be in oppoſition with the preceding φωτ☉, and explanatory of it. This *enallage* of *caſes* is very common: ſee Luke xxii. 20.

The clauſe—ερχομενον εις τον κοσμον—may either be carried on to the next verſe, or be connected with ανθρωπον, as in the common verſion, or with φως, as in mine: in which connection it now appears to me to make an eaſier and better ſenſe.

V. 10. *This light*, namely, *God*, according to James i. 17, and our author himſelf, 1 Epiſt. i. 5. So our great poet:

> ---------*ſince* GOD IS LIGHT,
> *And never but in unapproached light*
> *Dwelt from eternity.*

V. 14. This *wiſdom* became fleſh in the perſon of *Jeſus Chriſt*, who was an *image* of his *father*, or of *divine wiſdom*: ſee Luke ii. 40. 52. Compare xi. 49. of Luke with Matt. xxiii. 34. See alſo 1 Cor. i. 24.

In the ſame *phraſeology*, *Secundus* the philoſopher calls man νους σεσαρκωμενος—MIND *in* FLESH.

V. 14. *brightneſs*: δοξαν: ſee note on Luke vii. 25. What our *evangeliſt* alludes to, is *the transfiguration on the mount*: which

which extraordinary ſpectacle appears alſo to have made as great an impreſſion upon *Peter's* mind, ſee 2 Epiſt. i. 17. And hence alſo appears the propriety of connecting παρα πατρος with δοξαν: ſee too Mark viii. 38.

With reſpect to v. 15. I entirely agree with *Mr. Markland*, that it's proper place is between the 18th and 19th verſes. This arrangement reſtores the whole paſſage to clearneſs and regularity.

Favour: χαριτος. I ſhall often ſubſtitute this *Engliſh* word for the *Latin*, or *French*, term—*grace*. See our tranſlators Luke, i. 30.

V. 16. *more abundant favour*: χαριν αντι χαριτος: ſee my *Silva Critica*, part. i. p. 120.

V. 15. *greater than I*: πρωτος μου: ſee the *Engliſh* work referred to above; Col. i. 18. note on xv. 18. below, and my *Silva Critica*, ii. p. 35.

V. 19. *Jews of Jeruſalem*: Ιουδαιοι εξ Ιεροσολυμων: ſee note on Luke, xi. 13.

V. 31. Or, *thus with water*: εν τῳ ὑδατι: literally—*in this water*; pointing at the ſame time to the *river* cloſe by. The word had no *article* prefixed above, v. 26. ſee my *Silva Critica*, i. p. 56.

V. 33. *and I knew him not*: i. e. *fully* and *certainly* before this tranſaction: ſee Matt. iii. 14.

V. 33. *a holy ſpirit*: πνευματι ἁγιῳ. I retain *ſpirit* here, becauſe the illuſtration, recorded by Matthew, iii. 12. is omitted by our *evangeliſt*; and we have no *Engliſh* term, that preſerves it's propriety in all theſe uſes of πνευμα: which compels a tranſlator to occaſional variation againſt his will. We might render—*with a holy power*, or *energy*: for even the *heathens*, as well as the *Jews*, repreſented, under the ſame term, the *operations* of the *firſt cauſe*. Let one celebrated paſſage from *Virgil*, Æn. vi. ſuffice on this occaſion, and compare with it Gen. ii. 7.

Principio, cælum ac terras camposque liquentes,
Lucentemque globum Lunæ, Titaniaq aſtra,
SPIRITUS

SPIRITUS *intùs alit*; *totamque infusa per artus*
MENS *agitat molem, et magno se corpore miscet.*
Indè hominum pecudumque genus, VITÆque *volantûm,*
Et quæ marmoreo fert monstra sub æquore pontus.

V. 34. *testify*: μεμαρτυρηκα: referring to his *present* declaration: so xix. 35.

V. 39. *where thou dwellest*: που μενεις: i. e. ζητουμεν που μενεις: *we are seeking where thou dwellest.*

I look upon the words, which I have enclosed between brackets, to have been originally a marginal interpretation only. And so I judge of the clause in ver. 42.

V. 44. Here is no mention made of crossing the *lake*; which agrees very well with the sense given to περαν in v. 28. and all other places of the same sort.

V. 48. *fault*: δολος: see *Bp. Pearce's* excellent note on this passage.

V. 52. *immediately*: απ' αρτι: see xiii. 37.

Ch. ii. v. 4. *what hast thou to do with me?* i. e. "why dost *thou* interfere with *me* on this occasion?"

V. 10. *have drunken a good deal*: μεθυσθωσι: see Gen. xliii. ult. LXX. The proper meaning of the original word is simply *to drink wine*, whether more or less: but here it is evidently employed for a *plentiful use* of it. But the governour of the feast is only speaking of a common practice, which proves nothing with respect either to the *sobriety* or *intemperance* of the present entertainment.

V. 18. *why*: ὁτι: compare Mark ix. 11. 28. It is equivalent in this use of it to διατι. *Plutarch* says of *Alexander* in his *Apophthegms*: Αχθεισης δε παιδισκης προς αυτον ως συναναπαυσομενης περι εσπεραν βαθειαν, πρωτησεν ΟΤΙ τηνικαυτα; της δε ειπουσης· Περιεμενον γαρ τον ανδρα κατακλιναι, πικρως επετιμησε τοις παισιν, ως μικρου δι' αυτους μοιχος γενομενος.

V. 24. I still think my translation of this verse right, because this reason perfectly corresponds with his uniform charge to those, whom he had healed, not to divulge him; apprehensive

apprehenſive of a variety of conſequences, which might be very probably ſuppoſed: ſuch as would accelerate his death, or much impede, or even fruſtrate, ſome purpoſes of his miſſion. See vi. 15.

As for my tranſlation of the next verſe, propoſed in my ſmaller work, I abandon it, as not ſufficiently defenſible from the *phraſeology*, except *Jeſus* had been ſpeaking of himſelf. I own, however, that I do not at all underſtand the paſſage; and am confident, that no man can give any account of the propriety of the *article* with ανθρωπου and ανθρωπῳ, conſiſtently with the common verſion. Some falſe reading, which I ſee no method of correcting, undoubtedly obſcures this text.

Ch. iii. v. 3. *diſcern*: ιδειν: ſo *Dr. Campbell*; and very properly, in my opinion.—Ανωθεν—*again*, or *from above*. There is a deſigned ambiguity in the original word.

V. 5. As my ideas of this paſſage do not interfere with the *phraſeology*, and have, therefore, no particular relation to my verſion of it, I ſhall reſerve my further obſervations for another occaſion: ſee *Silva Critica*, iv. p. 85.

V. 8. I look upon it to be impoſſible for any tranſlation to maintain the complete propriety of the original, on account of the different aſpects of the word πνευμα: ſee note on i. 33. I apprehend our ſaviour in this place to be carrying on a compariſon, with which he began, between the *firſt birth* of a man and the *regeneration*, or the *ſecond birth* of *chriſtianity*—or, in other words, between his *earthly origin*, and his *new creation* from heaven. And thus an uniformity is preſerved throughout, without ſuch an appearance of croſs purpoſes, and ſhifting of the argument. That any author ſhould ſo write, as to comprehend two ſuch different meanings in the ſame paragraph, as *wind* and *ſpirit* muſt be eſteemed in the uſual acceptation of the paſſage, is to me utterly incomprehenſible; and conſtitutes, I am perſuaded, a difficulty, that cannot be overcome. Such compoſition muſt be deſigned to be unintelligible, which this certainly was not meant to be to

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an attentive reader: see v. 10. Why not use ανεμος for πνευμα, if such ambiguity must inevitably be occasioned?

V. 8. *it's voice*: την φωνην αυτου: viz. the voice of the man, animated by the breath of God.

V. 10. *the teacher*: ὁ διδασκαλος: viz. *that* celebrated *Jewish* doctor: see vii. 50.

V. 13. *Now*, or *for*: και: the reason for the assertion in the 11th verse, or *again*: as if our Lord were proposing a fresh subject to the consideration of *Nicodemus*. And, perhaps, this is preferable.

V. 14. *set*, or *placed, on high*: ὑψωσε: so *Dr. Campbell*; and it seems more apposite and plain.

V. 19. The figures of *light* and *darkness* throughout this passage were probably intended as a satirical allusion to the conduct of *Nicodemus*, who had not the courage to appear in our Lord's company in the *day-time*, but preferred *night* for the interview.

V. 21. *because*: ὁτι: because they are just and true, and therefore afraid of no inspection and examination.

V. 23. The word *inhabitants*, or *citizens*, is included in *Salem*. This is a common form of composition: so Matt. xxiv. 45. αυτοις is comprised in θεραπειας: see *Silva Critica*, 1. p. 127. and my note on the *Trachin.* of *Sophocles*, v. 260.

V. 25. The reading Ιουδαιων is universally given up on the best authorities, and is absolutely incompatible with the scope of the passage. If we read Ιουδα ενος (see Matt. vi. 24.) or Ιουδων ενος—*one of the Judas's* (see below, xiv. 22.) every difficulty will disappear at once: and this alteration will be but little different from the reading of the *Syriac* and *Persic* versions—Ιουδαιου τινος. On the whole I preferred this conjecture to the alternative of leaving in the text inconsistency and absurdity, equally destitute at the same time of legitimate authority.

V. 27. I prefer *Bp. Pearce's* punctuation.

V. 28. *before his face*: εμπροσθεν εκεινου. This preserves the notion intended of a *messenger* preceding his *principal*, or a *servant*

a *ſervant* his *maſter*: ſee Mark i. 2. *Before*—ſingly, might mean *priority* of *time*; which has no pertinency here, though true.

V. 30. *he will*: εκεινον δει. The word frequently ſignifies merely an *event* in the common courſe of things: compare Rev. xi. 5. Matt. xxvi. 52. with Rev. xiii. 10.

V. 34. I have given what appears to me the true conſtruction of the paſſage, which furniſhes this good and intelligible ſentiment:

"The excellence of his doctrine demonſtrates the meſſenger of God; the heavenly teacher ſpeaketh heavenly things (v. 32.): and how ſhould his doctrine be other than excellent, whom the ſpirit of God, which is *wiſdom* itſelf, has furniſhed with wiſdom?"

Ch. iv. v. 9. *have no communication*, or *intercourſe*: ου συγχρωνται: which appears more extenſively ſignificant than *dealings*; and therefore more ſuitable to the original. And I ſhould have included this clauſe in a *parentheſis*, as undoubtedly the words of the *evangeliſt* in his own perſon to the reader, and not of the *woman*.

V. 10. *this kindneſs*: την δωρεαν: the word is equivalent to χαρις. Δωρεας, χαριτας: *Heſychius*. It does not appear ſo ſatisfactory to call this fortunate event for the *woman* a *gift*, as a *kindneſs*, or *favour* of *God*.

And here no tranſlation can preſerve the beauty and propriety of the original *living water*: either ſignifying *water, that will give life*; or *running water*, in oppoſition to that, which *ſtagnates* and is *dead*.

V. 14. *for an everlaſting life*: εις ζωην αιωνιον: viz.—for the *uſe* of it: ſo that, if a man live for ever, it will be always ready and ſufficient for him. This is the proper ſenſe of the paſſage.

V. 20. It is manifeſt from our ſaviour's reply, that the woman propoſes a queſtion to him.

V. 25. What is put in *brackets*, is undoubtedly an explana-

tory clauſe of the writer, and no part of the woman's ſpeech: unleſs indeed, which I apprehend, it be altogether an interpolation, though the omiſſion of the clauſe by the *Syriac* tranſlator, who had no variety of expreſſion in this caſe, would be no proof, that he did not find it in his MS.

V. 27. *with a woman*: μετα γυναικος: ſee *Lightfoot* on the place.

V. 36. The words *unto everlaſting life*—belong equally to *wages* and to *fruit*. That is the *wages* of the *preacher*; that is the *reward* of his *convert*.

V. 38. *go in to reap*: εισεληλυθατε. There is a ſimilar ſuppreſſion of a word implied, in Matt. ix. 38.

V. 39. The conſtruction here is the ſame as in Luke xi. 13. where ſee the note.

V. 41. The reference, which the words δια τον λογον here have to the ſame words in v. 39. cannot be adequately preſerved by one term in a tranſlation.

V. 42. I ſuſpect ὁ χριστος to be an interpolation. The *Vulgate*, *Æthiopic*, and *Coptic* verſions make no mention of it.

V. 43. *thoſe two*: τας δυο: mentioned above, v. 40. which he ſpent at *Sichar*.

V. 45. *received*: εδεξαντο: which is intelligible; though *entertained* would be better in moſt of the paſſages, where this word is found.

V. 48. *can ye not*, or *will ye not*: according as we read πιστευσητε, or πιστευσετε: which laſt, I rather think, was the reading of the *orientaliſts*.

V. 54. I ſee no better method than that of ſome *commentators*, who join παλιν with ελθων. It appears to have got out of it's place.—And he means the *ſecond* miracle recorded by himſelf.

Ch. v. v. 4. *at a certain ſeaſon*: κατα καιρον. I might have left the phraſe as indeterminate as it ſometimes is in the original; but it ſeems to have a more definite ſignification here: ſee Rom. v. 5. It often means *opportunely—ſeaſonably*.

bathed himſelf: ελουετο: ſo the *Æthiopic* tranſlator: and it ſeems to me the reading of moſt authority, and remote from ſuſpicion of corruption.

V. 12. *which:* τις·—of the people here preſent.

V. 17. A compariſon is evidently intended here; but the omiſſion either of the *as* or *ſo*, is very frequent in all authors, and eſpecially in theſe writings.

continually: εως αρτι: literally *to this time*: i. e.—without intermiſſion, as well on *ſabbaths* as *other days*.

V. 18. *like:* ισον: not *equal*, eſpecially in a nation, and at a time, when the parental authority was ſo high and ſacred. Could the *Corinthians* underſtand *St. Paul* as making himſelf *equal* to God, becauſe he ſtiles *himſelf* and his *brother-apoſtles —fellow workers with God*—1 Cor. iii. 9.? And that no more than *imitation*, and not *equality*, is meant, may appear alſo from Wiſd. Sol. ii. 16. Matt. v. 45. 48. Eph. v. 1. One is almoſt aſhamed to dwell on ſuch ſelf-evident points.—And that the *Jews* had no reaſon to take offence at his calling God his father, no one can doubt, who recollects the language of their own ſcriptures in numerous paſſages. See *Wiſdom of Solomon*, ii. 13. 16. 18.

V. 19. This obſervation of our Lord is general; ſignifying, that it is natural for *every* ſon to imitate the conduct of his father (compare viii. 39.); though there be a more particular and ſpecific reference to himſelf and God. And the conſtruction is *elliptical*. The argument fully ſtated would ſtand thus: ου δυναται ὁ υιος ποιειν αφ' εαυτου ουδεν· ου δυναται τι ποιειν, εαν μη βλεπη—κτλ.

V. 21. *raiſeth to life:* εγειρει και ζωοποιει: the figure *hendyades*, frequently mentioned before.

V. 22. I have been unuſually diffuſe in this place, that no ſhade of the original meaning might be loſt.

V. 23. Or, *diſhonoureth:* ου τιμα: this is clearly the inference, but our author choſe to preſerve the ſimilarity of expreſſion: ſee my *Silva Critica*, part ii. on Matt. xxvi. 29. ſect. lxxxiii.

V. 24. *to judgement:* εις κρισιν: or *his trial*; becauſe his acquittal

acquittal from ſin and death took place at the time of his believing God to be the father and commiſſioner of *Jeſus Chriſt*.

V. 25. *liſten* : ακουσαντες : i. e. *hear with attention* : in a ſenſe ſomewhat different from that of the ſame word in the preceding clauſe: for that our ſaviour is only ſpeaking now, in his uſual figurative language, of the preaching of *ſalvation* unto everlaſting *life* to thoſe, that were *dead* (νεκροις) *in treſpaſſes and ſins* (Eph. ii. 1.), is of itſelf ſufficiently clear, but is aſcertained by v. 28. where he evidently proceeds to a ſtill more remarkable aſſertion, that he might call their attention, if poſſible, to a conſideration of his character.

V. 27. *a ſon* : υιος : viz. *a man* : ſee Heb. ii. 14. 18. As this ſenſe ſuits ſo well with the writer to the *Hebrews*, I do not adopt that arrangement of the words, which ſeems to have been preferred by the *Syrian* tranſlator, who thus connects the clauſes of this paſſage: *And hath given him authority to execute judgement alſo. Wonder not at this, when he is only a ſon of man : for the time, &c.*

V. 30. *righteous* : δικαια : ſee our tranſlation, vii. 24.

V. 31. I read κἀν—here as the *Æthiopic* tranſlator: for other authorities, ſee *Wetſtein*. And with an *interrogation*, as conſiſtency requires : ſee viii. 14.

V. 32. I inſert *however* : ſome connecting *particle* is neceſſary, and one is preſerved in the *Arabic* verſion.

V. 37. This charge of depravity upon the *Jews* of thoſe days is urged in ſeveral other parts of the N. T. (ſee particularly Acts, vii. 51.) and is confirmed by *Joſephus*.—And that the turn, which I have given to the paſſage, brings order out of confuſion and ſenſe from abſurdity, can hardly be diſputed. To *hear the voice of God* is ſo common a phraſe for *obeying his will*, as ſcarcely to need illuſtration or example: ſee v. 24. viii. 43. Heb. iii. 7. In a literal acceptation the aſſertion could hardly be juſtified: ſee xii. 28. Matt. iii. 17. xvii. 5. And to ſee *God's form* is one of thoſe ſtrong figures, abundant in this goſpel, for *purity* and *holineſs* of character:

ſo

ſo that *Jeſus* calls them in fact a *carnally-minded* race, of groſs and earthly affections. The reaſonableneſs of this interpretation will be aſcertained by ix. 37. xiv. 7. Matt. v. 8. Heb. xii. 14. to ſpare further quotations: ſee note vi. 46. The *Arabic* tranſlator had undoubtedly ſome notion of this admirable ſenſe being contained in the paſſage, as muſt appear to any one, who conſults his verſion: and, if I am not miſtaken, it did not altogether eſcape *Juvencus*, ii. 680. Let the reader judge.

Hujus enim vocem nunquàm COMPRENDERE *quiſtis,*
Nec ſpeciem propriam conceſſit viſere vobis:
Nec ſermo ipſius poterit per veſtra ſedere
Pectora; credendi quoniàm ſubſtantia nulla eſt.

V. 39. *ye ſearch:* ερευνατε: their doctors appear to have been diligent enough in reading them, nor were the common people ſtrangers to the *letter* at leaſt, though the *ſpirit* might be but little regarded by them both. This may be inferred from a variety of paſſages: ſee Matt. ii. 4. 5. xxiii. 2. 3. Acts xiii. 27. And certainly the *indicative mood* inſtead of the *imperative* ſets the argument in a much more ſtriking point of view.

V. 40. *though:* και: ſo ver. 43. Acts x. 28. 1 Cor. xvi. 12. and many other places.

V. 41. *require:* λαμβανω: as v. 34. i. e. ου θελω λαμβανειν: a common idiom of ſpeech.

Ch. vi. v. 1. *by the ſide:* περαν: for the *particular* mountain, ſpoken of v. 3. and ſo often elſewhere, was undoubtedly on the *Jeruſalem* ſide of *Jordan* and the ſea of *Tiberias*; or that ſide, on which *Jeſus* uſually was: ſee Matt. xiv. 22. 23. This ſenſe of περαν is demonſtrable from v. 17. alſo.

V. 4. This verſe has all the appearance poſſible of interpolation, being alike deſtitute of pertinency and coherence in this place. And no one, I think, who attentively conſiders the ſeries of the narrative, can deny, that a tranſpoſition of

the *fifth* and *ſixth chapters* into each other's poſition would be of great advantage to the connection.

V. 19. *had driven* : εληλακοτες : with the *wind* and *ſea*, if I miſtake not. This ſeems to me the beſt ſignification, though I allow the other to ſuit the expreſſion itſelf as well ; ſee James iii. 4. 2 Pet. ii. 17. And this is a much more elegant uſe of the word.

Upon conſulting the ancient verſions, I find, that the *Syriac*, *Perſic*, and *Arabic* omit the και before εφοβηθησαν, and read the paſſage thus : *they ſee Jeſus walking on the ſea, and were afraid when he was come near the veſſel.* I had conjectured this to be the proper arrangement of the paſſage, and think it preferable, though the alteration be of no great moment. It preſerves, however, a *gradation* of circumſtances, otherwiſe not found here, nor in the former *evangeliſts*.

V. 23. *veſſels of Tiberias* : πλοιαρια εκ Τιβεριαδος : viz. belonging thereto—which plied upon this lake. Same conſtruction as Luke xi. 13.

V. 26. *ye ate your fill* : εφαγετε και εχορτασθητε : a *hendyades*, which the LXX expreſs by φαγειν εις πλησμονην—Levit. xxv. 19. where ſee our tranſlation.

V. 27. *provide for yourſelves* : εργαζεσθε. *Wetſtein*, I ſee, has fallen into an unſatisfactory acceptation of this term, admiſſible, to be ſure, and a very common ſignification of the word ; but, if I miſtake not, our hiſtorian's phraſe has a much greater degree of elegance : which the following quotations will ſufficiently evince.

Χρηματ' εχων, πενιην μ' ωνειδισας · αλλα τα μεν μοι
Εσθλ, τα δ' ΕΡΓΑΣΟΜΑΙ Θεοισιν επευξαμενος :

Theog. 1112.

Αυτη ἡ τριηρης ΕΙΡΓΑΖΕΤΟ βρωσιν : Palæph. Hiſt. And the ſame reſtriction is neceſſary here as in Matt. vi. 19. not *ſo much* one, as the other.

V. 29. *on the man* : theſe words are inſerted merely to avoid the aukwardneſs and ambiguity of *him* and *he*.

V. 30. I like the conſtruction of the *Æthiopic* tranſlator in

in this place, as the moſt plain and eaſy: whether he omitted σοι, which ſeems probable, or only underſtood κατα to be ſupplied before τι: which is a common *idiom.*

V. 31. *the bread of heaven:* αρτον εκ του ουρανου: i. e. αρτον ουρανιον: *heavenly bread:* ſee note on Luke xi. 13.

V. 32. That the *elliptical* conſtruction of the original is thus to be completed, is to me very apparent.

V. 33. *that which:* ὁ: agreeing with αρτος, as what follows makes moſt certain.

V. 36. viz. You have in me the very *ſign* you were wiſhing for, v. 30. and yet are not convinced. This makes the paſſage perfectly plain and pertinent.

V. 37. *diſregard:* εκβαλω εξω: or *treat with diſreſpect*; but, on the contrary, will make much of, and treat with great kindneſs. See my *Silva Critica*, part ii. ſect. lxxviii.

V. 45. *acquainted with God:* διδακτοι του θεου: the words will equally admit this tranſlation, and no other will either ſuit the argument here, or correſpond to the paſſages, which our Lord probably had in view: Iſ. liv. 13. Jer. xxxi. 34. Hab. ii. 14.

V. 46. *ſave he:* ει μη ὁ: viz. *the pure in heart:* ſee note on v. 37.

V. 50. It ſeems preferable to me to join εκ του ουρανου, here and in 41. with αρτος, in point of perſpicuity, though it be in reality the ſame thing, as in vv. 38. 51.

V. 51. *body:* σαρξ: ſo often in the N. T. See Gal. ii. 20. Col. ii. 5. ſo too moſt of the *orientaliſts:* and I ſuſpect the clauſe ην εγω δωσω—to be an *interpolation:* which idea is countenanced by the *Vulgate* and *Æthiopic.*

V. 55. The reading αληθης has many and good authorities: ſo alſo the *Arabic*, and probably the *Coptic.*

V. 56. μενει is merely εστι: ſo both *Greeks* and *Romans.* Take one inſtance from an *epigram* of *Philip:*

Φευ, σηλη, φθιμενῳ κουφη MENE, κεινος ἱν' ειπῃ·
Ουτως πατρῳη χειρ επεθηκε λιθον.

as I am: καγω: *as* food is *in* the body.

V. 57. *who hath life* : ὁ ζων : i. e. *Jehovah*—יהוה.

V. 60. *practiſe* : ακουειν : viz. *effectually hear it* ; liſten to it, ſo as to *follow* it : ſee v. 52. Or—*underſtand it*. I know not which to prefer, though I incline to the former ſenſe.

V. 63. *the breath* : το πνευμα. The ſcrupulous and unlearned may conſult, for their ſatisfaction, Gen. ii. 7. vi. 17. 1 Kings xvii. 17. 21. and the margin of our common verſion at James ii. 26. And there is not one place in the ſcriptures, where the original word would not more properly and intelligibly be ſo tranſlated : and I take an opportunity to ſay this now, as my apology for conforming in ſo many inſtances to unconquerable prejudice. The *energy* of the ſupreme being could not be more plainly repreſented than by that term, to which the ſcriptures attribute all the powers of *living men*.

V. 64. *before this* : εξ αρχης : this *indefinite* ſenſe is all, in my opinion, that we can juſtly aſſign to this phraſe : ſee xvi. 4. and 2 Regg. vii. 10. Zach. xii. 7. LXX. The common tranſlation appears to me inconſiſtent with all reaſonable conſtruction of ver. 70.

V. 70. *an accuſer*, or *ſlanderer* : διαβολος : ſo our tranſlators very properly at 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. *Judas* was probably intended to act a more conſiderable part on the trial of our Lord, if his ſudden repentance had not defeated the deſign, as my invaluable friend *Mr. Walker* of *Nottingham* very juſtly remarks in vol. i. p. 274. of his excellent *ſermons* : ſee my Evidences of Chriſtianity, p. 171. 2nd. edition.

Ch. vii. v. 18. *deceitfulneſs* : αδικια : ſee the note on Luke xvi. 9. ſee alſo below, v. 24.

V. 21. *at it* : δια τουτο. I read with an *interrogation*, and connect δια τουτο of the following verſe with this : ſo Acts iii. 12. Θαυμαζετε επι τουτῳ.

V. 23. *an entire man* : ὁλον ανθρωπον. This ſeems to be ſaid in contraſt to the *mutilation* occaſioned by the ceremony here ſpoken of.

The

The argument ſtands thus: "If that *mutilating* work be the *preſervation* of the law, can my *work* of *reſtoration* be a *breach* of it?"—This is preferable to the conſtruction recommended in the margin by our tranſlation, and at the ſame time more obvious and natural.

V. 28. This is more forcible with an *interrogation*, as taking up their own confeſſion, and arguing from it.

V. 29. *I come*: ειμι: ſee the following note.

V. 34. *I am going*, or *I ſhall go*, as the *Attics*—ειμι: and ſo elſewhere in this goſpel. In the ſame manner ερχομαι: *I come*, or *I go*.—And ſo the *Arabic*, *Æthiopic*, and *Coptic* tranſlators.

V. 38. The reader will obſerve, that in my acceptation the *ſcripture*, here intended, refers to the former clauſe of the verſe, and not to the latter; which is a figurative alluſion only to the ceremony then performing. Poſſibly our Lord had in view particularly Deut. xviii. 15.

V. 39. There is a variety of reading in this verſe; but, as it appears to me, not worthy of being ſpecified to the reader.

V. 52. The conſtruction of this verſe is that, which I have ſo often mentioned, and ſhall mention no more; ſee note on Luke xi. 13.

Ch. viii. v. 6. The words μη προσποιουμενος, rendered by our tranſlators—*as though he heard them not*—are diſowned by the ancient verſions, and have all the appearance of an interpolated explanation of the *action* here ſpoken of.

V. 10. *Is there no one to accuſe thee?* viz. Is none left to go and accuſe thee before the judge?

V. 14. To make οτι introductory to the teſtimony here meant—viz—the *purpoſe* of his life, and the *manner* of his death; and not rather the *reaſon* of the preceding aſſertion; ſeems, to me at leaſt, a conſiderable improvement of the paſſage.

V. 25. It is well known, that the phraſe την αρχην is often uſed for *omninò*—*certè*—and the like. So *Sophocles* Elect. 441.

ΑΡΧΗΝ γαρ, ει μη τλημονεσ'λατη γυνη

Πασων εξλασξε, ταξδε δυσμενεις χθονος
Ουκ αν ποθ' ὁν γ' εκτεινε, τῳδ' επισξεφε.

And *Archeſtratus* in *Athenæus* vii. 14. and many others.

And our Lord appears to me on this occaſion to intend an alluſion to his former converſation, related in v. 45. I have endeavoured to make the paſſage clear according to my own ideas of the argument. The latter part of ver. 26. is explained by iii. 17. I am partly, however, inclined to think, that the words—εις τον κοσμον—have got out of their place, and that the paſſage originally ſtood thus: *But he, who ſent me into the world, is true; and I ſpeak what I heard from him.*

V. 27. I think αυτοις in this verſe ſhould be expunged. There is no trace of it in the *Arabic* tranſlator. And I take the conſtruction to be, ουκ εγνωσαν ὁ τι ελεγε τον πατερα· quid vocabat patrem: *what it was that he called the father.* The *Vulgate* is paraphraſtical, but expreſs to the ſenſe, which I have given: "Et non cognoverunt, quia patrem ejus dicebat "Deum."

V. 31. I prefer connecting αληθως with the former clauſe of the verſe, in the ſenſe, which the equivalent word bears in Luke xvi. 11. and elſewhere.

V. 37. *thriveth*: χωρει: ſee *Elſner* on this word.

V. 38. *ye have heard*: ηκουσατε: ſo the *Æthiopic* and *Coptic* verſions. See alſo *Bp. Pearce.*

V. 40. The natural conſtruction of our tranſlation at this verſe totally ſubverts our ſaviour's meaning.

V. 42. I may defy any man to account for και ηκω in this connection from any thing parallel either in this goſpel or the reſt of ſcripture: or from the *phraſeology* itſelf. I have, therefore, omitted them in my verſion. And it is remarkable, that the *Perſic* tranſlator, who is perpetually diffuſe and *paraphraſtic*, and, when two different readings occur, ſometimes expreſſes both, has taken no notice of theſe two words.

Should any one be diſinclined to part with them all together, I can furniſh him, perhaps, with no improbable conjecture, if he chooſe to adopt it, as follows: εγω γαρ εκ του Θεου εξηλθον,

NAI

ΝΑΙ ΕΓΩ: *even I*, whom ye think ſo meanly of, and ſo much neglect.

V. 43. *liſten*: ακουειν: ſo as to *obey* and *practiſe* it.

V. 44. I take it for granted, that none will pretend to find either ſenſe in the words or reaſon in the argument, from this paſſage, as it is uſually read and tranſlated: and I hope alſo, that both will very readily be diſcovered in the tranſlation, which I have given. I have only preſumed, that for το we ſhould read τις: no violent alteration of a little word: but for this, I acknowledge, I can produce no better authority than that of conjecture and the exigencies of the paſſage: and therefore I rely for juſtification on the reader's candour and on a modeſt hope of having reſtored ſenſe for abſurdity.

V. 45. Moſt of the old tranſlators very properly give this turn to the paſſage. They probably followed ſome variation of reading.

V. 50. God, I apprehend, is here meant: ſee xii. 28.

V. 58. I have commented on this verſe formerly elſewhere, and hope to add ſome further remarks hereafter: ſo that I ſhall only ſay on this occaſion what is neceſſary to juſtify my tranſlation; which will eaſily be done, beyond all poſſibility of contradiction from any one, who has a regard for the conſiſtent interpretation of one paſſage from other paſſages perfectly correſpondent in expreſſion.

I have rendered the words εγω ειμι—*I am he*: viz.—*the Meſſiah—the Chriſt*: and the peculiar force of the *preſent tenſe*, in the uſage of *ſcriptural* expreſſion, is to imply *determination* and *certainty*: as if he had ſaid: "My miſſion was ſettled and certain before the birth of Abraham." See Matt. xvii. 11. And the reader may obſerve, that our Lord is elſewhere ſpoken of, even *after* his arrival, as well as *before*, under the term ὁ ερχομενος: *the comer*, or *he who cometh*.—He muſt obſerve alſo, that the tranſlators violate their uſual practice, in this place, by omitting *he* after *I am*: and for no other reaſon, than becauſe their notion, of *Chriſt* being the ſame as

Jehovah, prevailed over their judgement on this occaſion: their *critical knowledge* was no match for their *ſuperſtitious prejudices*.

In v. 24. of this very *chapter*, our Lord ſays to the *Jews*; *Unleſs ye believe that* I AM, *ye will die in your ſins*. That *I am* what? The moſt high God? No man will have the aſſurance to aſſert it, or to ſuppoſe, that our ſaviour could expect *them* to believe ſuch a doctrine. No: but they would *die in their ſins*, if they did not believe him to be *the Chriſt*, and receive him as ſuch; to be *the ſon of God*, not *God himſelf*: ſee ix. 35. and abundance of ſuch places. But the moſt unintelligent reader would think his underſtanding inſulted by dwelling longer upon this point. And yet, though theſe eſtabliſhed abſurdities deſerve no ſuch attention, I will not grudge to point out another inſtance of this *elliptical* phraſe in the LXX: Iſ. xlvii. 8. 10.

This ſame obſervation upon the phraſe *I am*—εγω ειμι—is equally applicable to all the following paſſages; v. 28. of this *chapter*. iv. 26. Luke xxiv. 39. xxi. 8. which laſt aſſertion is expreſſed at full length in Matt. xxiv. 5. αυτος—*he*—muſt be ſupplied alſo in Matt. xxiv. 33. Other texts might be produced; but theſe are ſufficient: and I wiſh the reader to conſider them, and to judge for himſelf, whether the *evangeliſt* ever intended by the expreſſion under examination to aſſert that *Jeſus* was the moſt *high God*.

Much more have I to advance on the ſubject of this celebrated paſſage: but I have ſufficiently juſtified myſelf, I truſt, as a *tranſlator*, and in this work I have not engaged to appear in any *other* character.

V. 59. There is a ſuperfluity of expreſſion in the original here; but the meaning is, I think, fully conveyed in my verſion.

C. ix. v. 7. *waſh thine eyes*: νιψαι: literally *waſh thyſelf*: but *eyes* will be very well included in the foregoing word τυφλος: ſee note on iii. 23. The direction, doubtleſs,

leſs, was, to *waſh off the clay.* Some of the ancients ſupply: *go waſh thy face.* And ſo *Nonnus*—Νιψαι τεον ῥεθος.

What is encloſed in brackets, I eſteem an intruſion into the text from the margin.

V. 8. *when he uſed to beg:* ὁτε προσαιτης ην: this reading appears to reſt on the moſt probable authorities of verſions and MSS. and to be leſs ſuſpicious of interpolation, becauſe leſs obvious than the other.

V. 17. *inaſmuch as:* ὁτι: this ſeems to me to repreſent the evident ſignification of the queſtion: and ſo the *Arabic* verſion. The reading of the *Vulgate* and *Perſic* is not amiſs—ὁς *for* ὁτι: but I prefer the other.

V. 18. Several of the ancient tranſlators make no mention of του αναβλεψαντος. The repetition is at leaſt unneceſſary in a tranſlation.

V. 21. *let him ſpeak:* λαλησει: the *future* ſeems to have the power of the *imperative* in this place, as Matt. v. 48. and often elſewhere.

V. 27. *ye did not regard me:* ουκ ηκουσατε: or *did not liſten:* ſee note on v. 37.

V. 30. *this one thing:* ἐν τουτο. I follow the reading of the *Coptic* tranſlator, which, I have no doubt, is genuine. I find further confirmation of it in *Wetſtein*, whither I refer the reader, who wiſhes to ſee more authority.

V. 33. *no ſuch thing:* ουδεν: ſo the *Syriac* and *Perſic* tranſlators very properly render, whether they read an additional word in the *text*, or not.

V. 37. I have adhered to the ſpirit rather than the *phraſeology* of this paſſage, which is inverted and intricate. And ſo too in ver. 39.

C. x. v. 1. *a murderer:* ληστης. Μιαιφονος δε, ὁ φονευς και ὁ ΑΗΙΣΤΗΣ. Suid. and Tat. ad Græc. ſect. 39. uſes ληστης and μιαιφονος as equivalent.

V. 8. *in my name:* προ εμου: literally—*inſtead of me.* This is the excellently judicious obſervation of *Dr. Owen*; and to him

him the honour of extricating the paſſage from a real and important difficulty is wholly due. It had puzzled me, and would have puzzled me ſtill. For this uſe of the *prepoſition*, ſee *Mr. Huntingford's Introduction to the writing of Greek.*

V. 9. *any ſheep:* τις. I have before remarked, that our tranſlators have deſtroyed the ſenſe of ſeveral paſſages by their inſertion of the word *man.*

V. 10. On this verſe ſee *Silva Critica*, i. ſect. 23.

V. 11. *expoſeth:* τιθησιν: this ſenſe is aſcertained by what immediately follows, concerning the *contrary* conduct of the *hireling.* This *expoſure* might *eventually* be the *loſs* alſo of life: as below. See the note on 1 Cor. xiii. 3. And ſo I perceive *Bp. Pearce* to underſtand the place.

V. 18. *a commiſſion:* εξουσιαν: or *I am authoriſed:* though this is not ſo applicable to the *laying down* of his life as to the *receiving of it again*; and the paſſage is of that kind, adduced in my *Silva Critica*, on Matt. xxvi. 29. In all the variety of places, where εξουσια is uſed, it uniformly means *authority*, or *privilege*, or a *delegated commiſſion*, conferred by ſome *ſuperiour.*

V. 22. I have obſerved elſewhere, that χειμων in this paſſage ſignifies, *rainy*, *ſtormy*, or *wintry weather*, as appears ſufficiently from the context. So the *hiems* of the *Romans.* There is an appoſite paſſage to this occaſion in *Vitruvius*, v. 1. Baſilicarum loca, adjuncta foris, quàm calidiſſimis partibus oportet conſtitui, ut *per hyemem* ſine moleſtiâ tempeſtatum ſe conferre in eas negotiatores poſſint.

V. 24. On this verſe, ſee my *Silva Critica*, ii. p. 99.

V. 26. and 27. The propriety of this arrangement is manifeſt of itſelf: ſee v. 4. 14.

V. 30. *one thing:* ἐν: or *the ſame thing.* See xvii. 11. 22. 1 Cor. iii. 8. 1 John v. 8. paſſages perfectly parallel, and ſuch as muſt deter every honeſt mind from every artifice of interpretation here, as far as the phraſeology is concerned.

V. 35. *be ſet aſide:* λυθηναι: as improper, and making uſe of a wicked and unjuſtifiable expreſſion.

V. 36. *ſanctified for his apoſtle:* ἡγιασε και απεστειλε. This is only a *hendyades.* To *ſanctify,* in ſcriptural language, is to *make fit,* or *qualify,* for a particular purpoſe. So the author of the *epiſtle* to the *Hebrews* calls *Jeſus* an *apoſtle,* iii. 1.

C. xi. v. 4. I underſtand ἀλλα here to be equivalent to εἰ μη: and *Jeſus* to intimate, that his ſickneſs would not have been ſuffered to terminate in death, but for the great purpoſe here ſpecified, of confirming his own character and miſſion by ſuch an extraordinary diſplay of divine power.

V. 10. I refer with *Mr. Hallett* αυτῳ to κοσμῳ.

V. 16. The turn, which I have given to this verſe, ſeems to me the moſt ſuitable to the context. See ver. 8.

V. 25. *the reſurrection unto life:* ἡ ἀναστασις και ἡ ζωη: this is evidently a *hendyades.*

V. 26. The *phraſeology* of this verſe is like that in Matt. vii. 21.

V. 27. I repeat ὁτι συ ει· *that thou art,* to avoid the ambiguity ariſing from a *remoter antecedent* to the *relative,* and becauſe theſe were diſtinct titles of the *Meſſiah.*

V. 28. λαθρα: *ſecretly,* or *privately,* is evidently better connected with ειπουσα: ſee v. 19.

V. 33. I have given the only ſenſe to this paſſage, which the uſe of ἐμβριμαομαι either in the N.T. or *profane* authors, or the explanations of *lexicographers* will admit: and ſurely a very good ſenſe; which exhibits our ſaviour as affected by all the ſenſibility, which friendſhip and the lamentations of the company could excite in a compaſſionate mind; and endeavouring to conduct himſelf on the occaſion with becoming fortitude. He was at this conjuncture alſo εν αγωνια —Luke xxii. 44. Though my verſion has not ſo much ſimplicity as I could wiſh, it conveys, I think, the full meaning; which is always my firſt object.

V. 34.

V. 34. I had ſometimes rendered κυριος by *teacher*, and ſometimes by *maſter*, merely for variety. Abundance of paſſages prove, that either is equally proper: ſee xiii. 13.

V. 48. That *this place* means the *temple* is evident from various paſſages, which ſhew, that theſe *councils* were uſually holden there: ſee Acts vi. 14. xxi. 28. Matt. xxvii. 5. Some probably may be of opinion, that *Jeruſalem* at large is meant. *Agbarus* in his epiſtle, quoted by *Euſebius*, Ecc. Hiſt. i. 13. calls *Jeruſalem* by the phraſe τοπος Ιερο-σολυμων.

V. 51. 52. I leave theſe two verſes much as I find them, and reſerve ſome remarks, unconnected with the tranſlation, for another opportunity. As they now ſtand, I cannot adequately comprehend the clear purport of them.

C. xii. v. 3. *pure*: πιστικης: viz. *unadulterated*. Hor. ep. i. 2. 54.

SINCERUM *eſt niſi vas, quodcunque infundis, aceſcit.*

And Virg. Geo. iv. 285. INSINCERUS *cruor*. See alſo Geo. ii. 466. Perſ. ſat. ii. 64.

V. 6. *uſed to ſteal*: εβασταζε: literally, *uſed to carry away*: ſee *Toup* in Suid. iii. voc. Τιβεριος· and alſo below, xx. 15. So the *Latin* word *tollo*.

V. 9. I have given rather the *ſenſe* of this verſe, than a ſtrictly literal tranſlation of it.

V. 10. *had determined*: εβουλευσαντο: ſo the elegant *ſcholiaſt* on the *Hippolytus* of *Euripides*, v. 776. Αδυνατουσα προς την συμφοραν, και υπερβαρη νοσησασα, την αγχονην ΕΒΟΥ-ΛΕΥΣΑΤΟ.

V. 17. Some MSS. and verſions read ὁτε· *when*: but I think this variation was firſt introduced by ſome ſcribe, who did not comprehend the purport of the circumſtance here mentioned; which is alſo entirely obſcured in the old tranſlation. Nothing can be clearer, than that the *evangeliſt* is aſſigning a reaſon for the great multitudes, which accompanied him. The context demonſtrates this.

V. 24. *this grain :* ὁ κοκκος : an elegant deſignation of himſelf; on which circumſtance the propriety and beauty of the article depends in this place.

V. 26. *let my ſervant be :* ὁ διακονος ὁ εμος εσται : ſo I underſtand it, as an exhortation to ſuffer contentedly in our maſter's ſervice: ſee Luke vi. 40. and below, xv. 20. and ſimilar paſſages.

will reward : τιμησει : ſo *Dr. Campbell :* which I prefer as ſomewhat more plain and determinate. Both the *verb* and it's *ſubſtantive* have this ſenſe elſewhere: ſee 1 Tim. v. 17.

V. 27. 28. In this paſſage I follow for the moſt part the *commentators* in *Bowyer*. But ſome connecting *particle* ſeems to have introduced originally ver. 28. and this agrees with the *Perſic* verſion. The ſame tranſlator, contrary to his uſually diffuſe manner, ſuppreſſes the clauſe εις την ὡραν ταυτην. He at leaſt regarded it very properly, as only explanatory of διὰ τουτο.

V. 31. The reader will perceive, that I underſtand this verſe to be ſpoken by *Chriſt* concerning himſelf; and certainly much more ſuitably to the ſcope and connection of the *context*. Compare xvi. 11. and Rev. i. 5. and for the phraſe εκβληθησεται εξω : ſee note on Luke vi. 22.

V. 32. *after :* εαν. So ſeveral of the old *tranſlators* ; but, whether they read ὁταν, or rightly put this conſtruction upon the preſent reading, I cannot determine, nor is it material to know.

V. 36. *ſhewed himſelf in public no more :* εφυβη : viz. paſſed the remainder of his time in private with his diſciples.

V. 37. *they did not believe :* ουκ επιστευον. In my opinion, the *imperfect tenſe* in this place carries with it a peculiar force and ſignificance, which we cannot expreſs with any ſort of brevity in our language. By a modern phraſe we ſhould ſay : *Many were not in the habit of believing on him :* viz. though he gained *ſome* converts, there was not a *conſtant* acceſſion of them, as might have been expected from his

his regular preaching and ſucceſſive miracles. Some *ſcribes*, ſenſible that this *tenſe* had it's meaning, but unable to diſcover it, ſubſtituted επιστευσαν.

V. 39. It is well known, that δυναμαι is often equivalent only to θελω: and I ſaw no good from preſerving the *Jewiſh idiom* of expreſſion either in this paſſage or any of the parallel paſſages in the N. T. but rather choſe to adopt that form of expreſſion, which, I apprehend, the *evangeliſt* himſelf would uſe at this day in our language, with preciſely the ſame idea of the fact itſelf. We muſt abandon every principle of common-ſenſe, as well as every rule of good criticiſm, to reſtrict to a literal verſion, on every occaſion, the *phraſeology* of ſcripture: ſee Jerem. xiii. 23. Luke xiv. 20. 2 Cor. ii. 14. See alſo *Bp. Lowth* on Iſaiah vi. 9. and a variety of ſimilar places.

V. 41. *the Glory of God:* την δοξαν του θεου. This is the expreſs reading of the *Coptic* verſion; a verſion inferiour to none of the ancients in accuracy, unleſs poſſibly to the *Syriac*. Now if any man ſhould ſay, that I am led by prejudice upon this occaſion, I maintain, that αυτου *muſt be* interpreted of *God* and not of *Jeſus*; and by this argument, which I deſire the caviller to anſwer, if he can. Whoſoever compares the original of *Eſaiah* muſt be ſatisfied of the *immediate* and *proper* reference of the paſſage to the *Jews* of the *prophet's* own time, and that our *evangeliſt* and his predeceſſors quote the paſſage merely in the way of *ſimilarity* and *comparative application*. If ſo, how is it poſſible, that the *glory* here ſpoken of, which is no part of the application, can be any other than that mentioned in If. vi. 1.?—Beſides *the Lord—the king—Jehovah* of *hoſts*—is the *nominative caſe* to τετυφλωκεν in the context of *Eſaiah*, and throughout the paſſage: and therefore is the only *antecedent* to αυτου, if we retain that reading, in all true conſtruction of language. This appears to me undeniable.

of him: περι αυτου: viz.—of his *blinding their eyes* and *darkening their hearts*.

V. 49.

V. 49. *command and teach:* ειπω και λαλησω: viz. ſays *Mr. Markland*, my *miracles* and my *doctrine*. The *Perſic* tranſlator ſo renders ειπω.

C. xiii. v. 1. *at the laſt:* εις τελος: meaning that particular proof of regard and condeſcenſion, which he is going to relate.

So *Manetho*, i. 269.

Εν νεοτητι φενητα και ΕΣ ΤΕΛΟΣ ευπορον ανδρα
Ρεζουσι.

V. 2. *when ſupper-time was come:* δειπνου γενομενου: compare v. 26. with Matt. xxvi. 21.—24. and ſo moſt expreſsly ſeveral of the *eaſtern* tranſlators.

already: ηδη: viz. ſome time ago: ſee Matt. xvii. 12.

entered: βεβληκοτος: this word, with it's compounds, has this meaning very often.

V. 4. *from ſupper:* εκ του δειπνου. The ſequel ſeems to prove this the true tranſlation here, though, it muſt be owned, the phraſe has uſually, if not always, elſewhere another meaning. So εκ δειπνων υπνος: *ſleep after ſupper:* Eur. Hec. 915.

V. 7. *when I have done:* μετα ταυτα: literally—*after theſe things:* viz. "I ſhall explain to you the meaning of this action preſently; which he accordingly does in ver. 14. where he declares, that he intended to teach them by this emblematical ceremony a leſſon of *humility* and *benevolence*. *Bp. Hurd* in one of his *ſermons* has undertaken to ſhew, that *Chriſt* intended to teach ſomething *more*; but for my part I had rather believe *Chriſt* himſelf as the interpreter of his own intentions, than the moſt ingenious preacher for *gain* in the univerſe.

V. 10. *he, who hath bathed himſelf:* ὁ λελουμενος: So *Dr. Campbell* very properly underſtands it: ſee note on v. 4. And there is a compariſon in this verſe. He, who has bathed himſelf, is clean for the day, except his feet, which would contract duſt, and were uſually waſhen after going

going out: and in the ſame manner the *body*, or greater part, of the diſciples were pure: but *Judas*, or the *feet*, was not.

V. 12. *conſider*: γινωσκετε: this addreſs appears to me much more forcible and ſtriking in the *imperative mood*. Or *learn—underſtand—what I have done for you*. And let the reader obſerve, with what ſolemnity Jeſus directs their attention to his explanation of this *parabolic* action, which immediately follows: ſo that to interpret this conduct of any other doctrine, diſtinct from *humility*, and *condeſcenſion*, and *brotherly love* even to the loweſt offices, is the moſt unauthoriſed and impertinent comment, that could poſſibly be deviſed.

V. 18. I connect απ' αρτι with this verſe. I ſee no advantage from it's former poſition. See i. 52. Rev. xiv. 13. And απ' αρτι may be rendered, either *ſoon*, or *afterwards*. Indeed the word always ſignifies ſomething *future*, though ever ſo ſhortly to come to paſs: hence, in my opinion, it cannot be joined to ver. 19.

V. 19. *am he*: ειμι: viz. he, who was to come—the *Meſſiah*: ſee note on viii. 58.

V. 21. *within himſelf*: εν πνευματι: literally—*in his ſpirit*; or, as we ſay, *in his own mind*. The ſame notion is expreſſed by—*my ſoul is troubled*—xii. 27. and by—*he troubled himſelf*—xi. 33. So in Luke, the man, who is talking to *himſelf*, addreſſes his *ſoul*, xii. 19. And I enter into this juſtification merely for the ſatisfaction of the unlearned reader; to the learned, nothing is better known. See Luke i. 47. x. 21.

V. 23. See for an explanation of this verſe the note on Luke vii. 38. To be ſure the *Oxford literati* have immortaliſed themſelves, by their exceptions to *Mr. Toup's* note on *Theocritus* xiv. 37!

V. 26. *the piece*, i. e. *of bread*: το ψωμιον. So ψωμος, αρτος: *Suidas*: ſee *Wetſtein*. So the *orientaliſts*.

V. 28. *for what*: προς τι. This is a familiar mode of expreſ-

expreſſion with us, and preciſe to the original; and therefore I have baniſhed the interpolated word *intent*.

V. 31. *hath been glorified*: εδοξασθη: viz. in ſome meaſure *already*, by the *miracles*, which he has performed, and the converts, which he has gained; and by the whole tenour of his life and doctrine. He means to ſignify, that his career on earth was finiſhed. Compare xvii. 4.

V. 32. I was neceſſitated to give this change to the conſtruction, becauſe of the ambiguity of the *antecedent* in a regular tranſlation, which obſcures the paſſage. For I look upon *Jeſus* to be meant by εν ἑαυτῳ: and the glory peculiarly *his own* was the glory accruing from his incomparable behaviour though the courſe of his laſt ſufferings: and this glory might juſtly be ſo denominated in contradiſtinction to thoſe *miraculous performances*, which he always ſpeaks of as the *ſole* and *immediate* acts of his father, but of himſelf in that caſe only as the *inſtrument*.

V. 34. I join the αρτι of the preceding verſe with this, and ſo the *Perſic* verſion: and I have alſo attempted to give the ſenſe more clearly and free from embarraſſment.

C. xiv. v. 1. *put your truſt in God*: πιστευετε εις τον Θεον—It is an exhortation to prepare them for believing the promiſe, which immediately follows. The old tranſlators are unanimous in adopting the *imperative mood*. So alſo, perhaps, *Nonnus*:

Αλλα θεῳ και εμοι πιστευσατε.

V. 2. It is plain enough from the ancient verſions and from *Nonnus*, that a variety of reading had long ago taken place in the words—ει δε μη, ειπον αν ὑμιν, πορευομαι. It is alſo, I think, as plain, that there is ſomething very ſtrange and quaint in the uſual acceptation of the paſſage, and in that declaration—*if not, I would have told you*: a declaration, perfectly unaccountable to me, and manifeſtly ſpurious: totally deſtitute of every ſcriptural appearance. I, therefore, adopt without heſitation the reading of the *Æthi-*

epic verſion, which gives that *emphaſis* and *ſolemnity* to the paſſage, which the preſent circumſtances lead us to expect. The words of his MSS. were probably—ιδου, ειπον εν υμιν: ſee Matt. xxiv. 25.

V. 6. The conſtruction here is the ſame as at xi. 25. See Heb. x. 20. Acts xxiii. 6.

V. 9. *do ye not know?* ουκ εγνωκατε; This is more uniform, and the reading of ſome MSS. and ſeveral of the ancient verſions: otherwiſe an alteration of no moment.

V. 10. I follow here the *Æthiopic* verſion, which gives a greater uniformity to the paſſage, diſjointed before and imperfect.

V. 13. Even in it's preſent poſition, I join the clauſe—ινα δοξασθη ο πατηρ εν τω υιω—with the following verſe, becauſe of the evident propriety and emphaſis of a repetition of words, enforced by an additional circumſtance of importance: whereas a repetition of part of the preceding verſe, diveſted of this appendage, would be very flat and naked, and a great ſinking in the compoſition. I am of opinion, however, that ſome ſcribe, offended by the quick recurrence of the ſame declaration, and not diſcerning the force and beauty of it, interpoſed the clauſe in queſtion; when it originally ſtood between the latter μου and εγω.

V. 18, 19. I connect theſe two verſes, as ſome of the *eaſtern* tranſlators have done, to the great improvement of the paſſage.

orphans: ορφανους. I do not ſee, why we ſhould not retain this expreſſive word.

V. 28. ειπον is much better omitted, with ſome MSS. and the *eaſtern* verſions. It interrupts the argument.

the *pronoun*—μου—ſhould come twice, or not at all. I follow the *Æthiopic*.

The concluſion of this verſe might be more exactly tranſlated thus: *If ye loved me, ye would have rejoiced at my going to the father: for the father is greater than I.*

V. 30. By *the ruler of this world* he means himſelf, if I am not much miſtaken: ſee note at xii. 31. and obſerve, he ſpeaks of what he ſhall be, when he *comes again*, not of what he *then* was: compare v. 18. xvi. 16. xvii. 2. Matt. xxviii. 18. Phil. ii. 9. and many other places. And how often does he ſpeak of himſelf as *the ſon of man* in the *third perſon*? *Nonnus* underſtood our Lord to intend himſelf by this appellation in the twelfth *chapter*:

Νυν ξαθεου κοσμοιο πελει κρισις· αρτι και αυτος
Αρχος αλιτροβοοιο διωκεται εκτοθι κοσμου. C. xii.

V. 31. I look upon this paſſage to be equivalent to Luke xii. 49. 50. and to John xvii. 4. 5. All that remains is, to juſtify my tranſlation. Now εχω has a great variety of conſtructions; and the phraſe in this place—εν εμοι ουκ εχει ουδεν—ſeems the ſame as ουδεν εχω—or—τυγχανει εν εμοι ουδεν. So εχω εν αισχυναις—*in pudore ſum*: Eur. Supp. 164. and αμφι τι, or περι τι, εχειν—*in aliquâ re eſſe*, vel *verſari*: Æl. An. p. 745. ed. Lond. et Xen. Anab. p. 369. ed. Steph. And εχεις ταραξας—i. e. τυγχανεις ταραξας: Soph. Antig. 805. which is a common phraſe in that and other *Attic* authors.

Ch. xv. v. 2. On this verſe ſee my *Silva Critica*, part ii. ſect. xcvii.

V. 5. I have left this verſe in it's original conſtruction. The regular mode of expreſſion would be this: *I am the vine; ye are the branches: whilſt we continue, therefore, together, ye will bear much fruit.*

bear no fruit at all: φερειν ουδεν: literally *bear nothing*: ſee Matt. iii. 10. and other places.

V. 6. Several of the old tranſlators ſaw, through an obſcure *phraſeology*, the true conſtruction as it is repreſented in my verſion.

V. 8. I ſee no poſſibility of making proper ſenſe of this verſe, but by ſuppoſing εδοξασθη to be equivalent to εγενετο ευδοκια, in Matt. xi. 26. and it ſeems to me very capable of this ſignification. The *verb* more properly ſignifies alſo—*to*

think proper—to look upon—in Rom. i. 21. Heb. v. 5. Nor do I think, that the conſtruction of ἵνα will ſuit the common tranſlation, any better than the *tenſe* in which the *verb* is exhibited.

V. 11. Our tranſlators, by joining ἐν ὑμιν to μεινῃ inſtead of ἡ χαρα, have much obſcured this paſſage.

V. 16. I look upon ὑπαγητε και καρπον φερητε—to be that common *Hebrew idiom*, Gen. viii. 5. *pergatis fructum ferre.*

V. 17. Several of the ancients thus underſtood this verſe: nor is there any occaſion to ſuppoſe them to have read τουτο: the *plural number* is often uſed as the ſingular in theſe languages.

V. 18. *more than you:* πρωτον ὑμων: ſo I underſtand the phraſe: ſee note i. 15. Some tranſcribers, not apprehending this ſignification of the word, and ſeeing no uſe from ὑμων in the common acceptation of it, omitted ὑμων in their copies.

V. 20. The parallel paſſage of *Matthew*, x. 24—26. to which our Lord refers, is of itſelf ſufficient to prove, that I have given the only true ſenſe of this paſſage: but what follows in the next verſe—*all* THESE *things*—demonſtrates this beyond all poſſibility of diſpute. The old tranſlation introduces the moſt palpable contradiction into the context. Some, therefore, have been willing to annex a *bad meaning* to τηρειν—that of a *malicious watching*, or *obſerving:* but this would contradict the uniform uſage of our author: ſee viii. 51, 52, 55. xiv. 24. and many other places: and, I apprehend, of every other ſacred writer: which creates a conſiderable difficulty to this interpretation. Παρατηρεω would have done very well here: ſee Mark iii. 2. and others: but I find no authority, that will juſtify the ſubſtitution of this word. I will give, however, what confirmation I can to this interpretation of τηρεω, which is a ſenſe required by the paſſage; and then leave the reader either to acquieſce in the text as it now ſtands, or adopt what I ſhall afterwards propoſe to his conſideration.

Φρουρεω, a word equivalent to τηρεω, has the ſenſe, which

τηρεω

τηρεω ſhould have here, in a corrupted paſſage of the *Ion* of *Euripides* v. 615. though the word in queſtion ſeems free from ſuſpicion: to this I refer the reader. But what is more to the purpoſe, on this *hemiſtich* of *Apollonius Rhodius*, ii. 28.

- - - - - - επι δ' οσσεται οιοθεν οιος—

the *ſcholiaſt* thus comments: Φασι τον λεοντα τρωθεντα μονον ΤΗΡΕΙΝ τον τρωσαντα.

Let theſe remarks avail what they can: but, as I ſaid before, the grand obſtacle to this ſolution is the conſtant uſage of our *evangeliſt* himſelf: in my opinion, therefore, the text ſhould thus be reſtored: Ει εμε ΕΔΙΩΞΑΝ, και υμας ΔΙΩΞΟΥΣΙΝ· ει τον λογον μου ΕΠΗΡΕΑΣΑΝ, και τον υμετερον ΕΠΗΡΕΑΣΟΥΣΙΝ. See theſe two words again connected in Matt. v. 44. It is remarkable too, that one MS. has επηρησαν for ετηρησαν: which comes nearer my conjecture.

V. 21. I have given this turn to the verſe, that the reaſon, which is contained in the laſt clauſe, might preſent itſelf without ambiguity.

Ch. xvi. v. 8. *will reprove*: ελεγξει: or *convince*.

V. 13. It will be plain, I think, to thoſe, who compare the former paſſages, that παρακλητος is the *ſubſtantive* of εκεινος, not mentioned now, becauſe ſo explicitly ſpoken of before, as to admit no uncertainty of meaning: ſee xiv. 26. xv. 26.

the things now coming to paſs: τα ερχομενα: for theſe, viz. his *ſufferings* and *death*, were the things, which the *apoſtles* were the leaſt able to digeſt and comprehend: ſee Luke xxiv. 21, 25, 26, and ſo below, v. 18.

V. 16. *on the other hand*: παλιν: ſee note on Matt. iv. 7. We ſay now—*on the contrary*.

V. 23. The former part of this verſe ſeems to refer to what had juſt taken place, v. 19. ſee alſo v. 30. ſignifying, that then their doubts would be cleared up.

V. 32. *ye will go*: σκορπισθητε: or *ſeparate yourſelves*: an elegant expreſſion. So *Homer* Od. A. 274.

Μνησῆρας μεν επι σφετερα σκιδνασθαι απωχθε :

i. e.—*to ſeparate themſelves :* ΣΚΟΡΠΙΖΕΣΘΑΙ : Schol. and again B. 252. See alſo Il. A. 487. and the *ſcholiaſt* there.

Ch. xvii. v. 3. I look upon ειναι to be *underſtood* in both the clauſes of this verſe : ſee xx. 31.

V. 5. *therefore :* νυν : i. e. δη : making an *inference* from what preceded ; and not, in my opinion, the *adverb* of *time*. Several of the old tranſlators ſaw this inference ; but, whether compriſed in και or νυν, it is not material : and the *glory* and *dignity* of *Chriſt* are conſtantly repreſented in ſcripture as the *conſequent reward* of his meritorious conduct upon earth. A truth, which *Arians* would do well to conſider.

with thyſelf : παρα σεαυτῳ : i. e. *in heaven :* laid up for me there : in contradiſtinction to the επι της γης of the foregoing verſe : ſee Matt. vi. 1. i. e.—give me the *completion of glory*, the *reward* of my *obedience*.

thine own glory : παρα σοι : I connect it with δοξη, though this is not eſſential ; and we might render—*that glory, which I had of thine own :* and I ſuppoſe the author placed it thus diſtant, to prevent aukwardneſs and ambiguity by coming too near παρα σεαυτῳ. I look upon it to be equivalent here to παρα σου. Polyb. p. 696. ed. Caſaub. ητιθεντων και δεηθεντων των ΠΑΡΑ ΣΟΥ πολιτων : where, if I miſtake not, παρα σοι would have been equivalent : *tuis civibus*.—I am ſolicitous about nothing on this occaſion but to aſcertain the *phraſeology :* for what this *glory* is, we are not obſcurely told in v. 22. whereby it appears to be of a *kind* not peculiar to *Chriſt ;* as God's *love* alſo for him was : xvii. 23.

V. 9. The requeſt here meant, I apprehend, is that ſpoken of in v. 5. which had his *diſciples* particularly in view, and not the *generality* of the *Jewiſh* nation, who remained unconvinced by the *glory* of his character and reſurrection : ſee xxi. 25. xii. 30. Hence the diſtinction between this paſſage and v. 20. which refers hither.

V. 10.

V. 10. *thereby:* εν αυτοις: i. e. τοις φοις. Indeed, by putting the intervening clauſe in a *parentheſis*, we might refer it to the *apoſtles:* but this makes an obſcure conſtruction, and, in my opinion, not ſo clear a meaning.

V. 11. *one:* ἓν: literally *one thing:* viz. firmly united in obedience, love, and virtue, as my diſciples and thy children. See note on x. 30.

V. 12. *the ſon of miſchief:* ὁ υἱος της απωλειας: *a Hebrew* phraſe for a *deſtructive—pernicious*—perſon: upon which mode of ſpeaking, ſee my *Commentary* on Matt. v. 9. The *Greeks* ſay απο εξωλης.

V. 13. I have removed the *hyperbaton* of the original, though it might have been preſerved by a *parentheſis*, and rendering—και λαλω—*though I ſpeak:* but what I have given is clearer.

And την χαραν την εμην—undoubtedly means—their *joy* and *ſatisfaction* with regard *to me:* την εμην—i. e.—εν εμοι: ſee xvi. 22. 33.

V. 17. *prepare:* ἁγιασον: ſee note on x. 36. and I conſider εν to be uſed here for εις: as they are interchangeably put in a hundred inſtances: at leaſt a good ſenſe ſeems to ariſe from this interpretation, and from connecting this verſe with the preceding. "As they have a ſpiritual office, diſtinct from the buſineſſes of this world, to execute; prepare them for it by the communication of that truth, which my *reſurrection* in particular will convey to their minds."

V. 19. It is impoſſible to give an intelligible tranſlation of theſe paſſages, which allude to *purifying ceremonies* unknown to our religion and cuſtoms, in the uniform *phraſeology* of the *original:* ſee note on v. 17. Heb. ix. 13. 23. The *Greeks* had ſimilar uſages, and of courſe ſimilar expreſſions: ſee *Herodotus* i. 164. which will throw light on 1 Tim. v. 4.

V. 21. The conſtruction of the *Greek* is ſomewhat irregular, but certainly conveys the ſenſe here given.

V. 25. I refer προ καταβολης κοσμου to δοξαν in conformity to

v. 5.

v. 5, though this is immaterial as to the interpretation of the paſſage.

Ch. xviii. v. 20. *all:* παντες: ſo I read with moſt of the ancient verſions and many MSS. inſtead of παντοθεν.

V. 36. *but*, or *ſo then:* νυν δε: ſee note on xvii. 5.

V. 37. *ſo thou art a king then?* A kind of *aſſenting queſtion*, for a more explicit acknowledgement of his former declaration. So *Dr. Campbell* rightly underſtands it. This appears from our Lord's reply.

V. 38. *what is truth to me?* τι εστιν αληθεια; viz. what have I to do, as the *Roman governour*, with a perſon, who teaches thus? Our government is in no danger from him. See Acts xviii. 14. 15.

Ch. xix. v. 11. I leave this verſe as I found it, for want of ſufficient authority to eſtabliſh my own opinion. I believe the paſſage to be ill read and ill underſtood. All the old *weſtern* tranſlators ſeem to have read—δεδομενη—except the *Arabic*, who read probably—δεδομενος ης. The true reading I ſuſpect to have been—ει μη ην σοι δεδομενος· and I would thus tranſlate the paſſage: *Thou wouldeſt have had no power over me, unleſs I had been given to thee from the firſt:* a meaning, that will be explained by Matt. xxiv. 54. Luke xxiv. 26. 46. John xviii. 11. &c. And for ανωθεν—conſult Luke i. 3. Acts xxvi. 5. and eſpecially ii. 23.

V. 15. *put him to death:* αρον: ſee Luke xxiii. 18. and *Silva Critica* ſect. xcv.

V. 25. As we render Ιησους ὁ Ναζωραιος—*Jeſus of Nazareth*; and ſimilar expreſſions, which denominate a perſon from the place of his *reſidence* or *nativity*, in the ſame manner: ſo we ought to render—Μαρια ἡ Μαγδαληνη—*Mary of Magdala:* ſee Matt. xv. 39.

V. 26. *he loved:* ηγαπα: viz. *uſed to love and ſtill loued:* but our language cannot expreſs this power of the *imperfect tenſe:* ſo xx. 2.

V. 35.

v. 5, though this is immaterial as to the interpretation of the paſſage.

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V. 35.

V. 35. I have put the *hyperbaton* of this verſe into order: and I underſtand *Jeſus* by εκεινος. Our *evangeliſt* makes a ſolemn appeal to his maſter for the truth of this moſt curious and important fact; which he thought worthy of mentioning with particular diſtinction alſo in his *Epiſtles* i. 5. 8.

Ch. xx. v. 2. *our maſter*: τον κυριον ἡμων: ſo the *Syriac*, *Perſic*, *Æthiopic*, and *Coptic* verſions: as in v. 25. except the *Coptic*: and ſo xxi. 7.

V. 16. *teacher*: διδασκαλε: or rather *my teacher*: but I look upon this gloſs to be ſpurious, and inſerted from the margin.

V. 17. *meddle*: ἁπτου: ſhe was probably going to embrace him: but he wiſhes her to go immediately to the diſciples; and ſignifies that ſhe need not doubt of ſeeing him again, becauſe he was not going to leave them finally juſt yet.

V. 22. *the holy ſpirit*: πνευμα ἁγιον: literally—*a holy breath*: viz.—"a divine power and commiſſion to preach the goſpel."

V. 27. *feel*, or *try*: ἰδε: ſo the *Hebrew* רְאֵה.

V. 28. This exclamation is in the *vocative caſe*: for ſo theſe writers often expreſs themſelves: ſee Matt. xi. 26. and many other places. And I look upon the full conſtruction of the paſſage to be this: Και ειπεν αυτῳ· Ὁ Κυριος μου· και ειπεν· Ὁ Θεος μου: ſo that the—και—is put in by the *evangeliſt* to diſtinguiſh the two exclamations, and is no part of what *Thomas* ſaid. Of this alſo we have already met with a variety of ſpecimens: ſee Acts i. 20.

V. 31. I prefer the order of the *Arabic* tranſlator in this place: *And that ye may have life through this belief in his name.*

Ch. xxi. v. 9. *a fire*: ανθρακιαν: ſo alſo xviii. 18. See *Wetſtein*.

V. 11. *went into the boat*: ανεβη: ſee Mark vi. 51. and above, v. 3.

V. 15.

V. 15. I have remarked at large upon this paſſage in my *Internal Evidences of Chriſtianity*: remark xxvii.

V. 25. See this tranſlation juſtified in my *Sitva Critica*, part ii. on the paſſage: page 46.

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V. 25. See this tranſlation juſtified in my *Sibra Critica*, part ii. on the paſſage: page 46.

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